

Christian State
**The Chyristen state of
Matrimonye/ wherin housban
des and wyfes maye lerne to
kepe house together
with loue.**

The origenall of holy wedlok : whan/
where/how/and of whom it was institu
ted & ordeyned: what it is : how it ought
to procede: what be the occasions/ frute
and commodities therof. Contrary wy
se/ how shamefull and horrible a thinge
whordome and aduoutry is : How one
ought also to chose hym a mere and con
uenient spouse to kepe and increase the
mutuall loue / trouth and betwixe of
wedloke: and how married fol
kes shulde bring vp
their chyldre
in the
feare of
God.

Wedlok is to be had in honoure amon
ge all men/and the bed vndefyled. As
for whoze keepers & aduouters
God shal iudge them.
Webz. xiiij.



Unto the Christen reader. 2



Wonge other greuous
synnes and shameles
blasphemys / which in
this last euell and perez-
lous tyme haue sore in-
creased (alas therfore)
and preuapled into a gre-
at nombze : this is not the leest. I mea-
ne aduoutre with shameles whozdo-
me / and all maner of vncleennesse in bay-
ne wordes and vnchaist workes. All this
now commeth / because that such vices
beare nomore their owne ryght names /
and therfore doth no man esteeme them
as they are in them selues and in the
sight of God. The bloudy murthurer (I
nede not here to speake of a rougher na-
me) is called a good bold man of his hā-
des. The vsurer is named a good honest
man. To be droncken / is to be mery. To
committe whozdom / is called as much
as to exercyse the worke of man / and to
do as pong folkes that can not lifte the
selues vp vnto heauen. Many there be /
that boast them selues of aduoutre / yee
many make but a least / mockage / & spor-
te therof. To cast out vncleuely wordes /
and to singe bayne songes of ribawdery
is called good pastyme. yee in many pla-
ces (the more ppte) yt is come so farre /
that these and such lyke vices are coun-
ted no synne / nether is ther any thynge
rekened for synne in a maner saue one

Unto the
ly to talke of God and his trueth.

For no man is despyled/reproned/and
resisted/ for quareling/ vsury/whordome
swearing/lyeng/dronckēnesse/ glorony
bayne songes/ wordes/talkynges/and
gestures. But if a man speake of God/
a reprove such conuersacion for a bayne
and vngodly lyuing/or do singe of god/
or medle with such songes as are made
of the gracious work of the holy gospel
agaynst falshode/ ypocrisie/ ydolatre &
byce. He maye not be suffred / he shall
soone be despyled as one that flaundereth
honest folkes / and medleth with new
traunge thinges Wherefore seyng that
such byces haue lost their own right na
mes: and shame is become honestie/we
haue this frute therof / that the vncler
nesse of shamefull whordome and aduou
trye / is now become altogether comen
& shamelesse in the worlde. For though
some now onely of an euell custome/co
me thow the ignoraunce of gods wor
de/resorte after vngacious cōpany and
foolish pastyme / yet for the most parte
do they folow whordome and aduou
trye in ydilnesse/euē of a shamefull wy
ked purpose.

They also that lyue in wedloke / and
committe nether whordome nor aduou
trye/lyue yet so miserably in other poin
tes/that thow their conuersacion ne
ther God is prayled/nor them selues set
in quyetnesse of consciēce/nether are o
f the

Chyssen reader.

ther men edifyed therbye. Whereof springeth now an horrible blasphemie in the whole congregacion of all estates & lyues. For the chylde that are brought vp in such abhominacions/and haue sene no thing but vyce / whan they also come to mariage and comen offyces (lyue as they haue lerned / sene / & are accustomed / euē fleschly / shamefully / baynely / rudely / unmanerly / unchrystenly / and plante no ne other thing saue onely that which they haue of the selues . This commeth also / because that wedlocke is not kepte as it ought to be / and because it proceedeth euell / euen without God / & agaynst the lawe of equitye . Many knowe not who dyd institute and ordeyne holy wedlok / neyther what wedlocke is / neyther for what intent it ought to be embraced . Many haue respecte onely vnto goodes that they maye be ryche / or come in to great frendshippe and make an hand . Many take wedlok vpon them as a nother comen custome / because that (after the course of the world) they wyl do as other folkes .

Trueth it is / that in many places ther is earnest preaching agaynst such abhominacion & vyce / but the worde of preaching prospereth not on euery syde . For all dominions / cities / countrees / and people / wyl not geue place to the holosome doctryne of the gospell . For as much also as that which is myttē / endureth lon

Unto the Chyssen reader.

get and goeth further than it that is spoken/therfore haue I gathered this booke concerning holy wedlocke/ & sent it out in wytyng: specially to the confusion/ diminishing and waiking of all the forsapde vncleennesse: to the honoure/ prayse commendacion and plantinge of true clēnesse/ for the good instruction of simple maried people: to the intēt also that wedloke maye wel pzoceade & be kepte/ and that nothinge be done amysse thowto ignoraunce or euell custome/ or for fault of doctryne. To the intēt also that all vertue and honestie maye pzeuaple/ and that men may walke soberly according to the commaundement of the lord. ffor this is the wyl & commaudemēt of the lord (as Paul sayth) euē that we shulde be holy/ that we shulde refreyne from whoredome or vncleennesse/ that euey one of vs know / how to kepe his bestell in holynesse and honour / not in the lust of concupiscence/ as do the wyethen which know not God. ffor this intēt is all oure enterpryse/ that true chastite and clenlynesse maye be descripyed vnto euery man/ & that fylthy conditions maye be anoyded.

god graunt his grace
thereto. Amen.

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The begynninge and

first origenall of holy wedlok/whan
where/hoto / and by whom it
was ordeyned and
instituted.

The first Chapter.

Whan our lord Iesus Christ in
the xix. of Mathew/was spokē
to in certayne poyntes concer-
nyng wedlock/he had a respec-
te behinde hym in to the olde
Testament / and gaue answere out of
Moses /that he sayd / hoto that wedlock
at the begynning was ordeyned of god
him self. For asmuch therfore as I now
also am mynded to speake of the begyn-
ninge / and first origenall of holy wed-
lock/ I knowe no better / then in like ma-
ner to stablishe the same out of the right
excellent Prophet of God Moses / who
wryteth and testifieth in the second
chapter of his first booke / that God ma-
de the man Adam altogether perfecte/
set hym in the paradise / or garden of
pleasure / and afterward sayd immedi-
atly: It is not good that man shulde
be a lone. I wpll make hym a felow
helper to stand next by hym. For whan
the lord had shapen man out of the
erth / he brought vnto hym all maner
of beastes / that he might geue euery

the place.
Genel. iij.
Manely
declared.

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one his right name/how it shuld be called/ and that he might loke vpon them. But amonge them all founde he none apte to be ioyned vnto hym selfe / none that he coulde set his hart vpon / none lyke him selfe / none that he might dwell by as by an helper and comforter. And vpon this sayde God: It is not good / that mā shuld be a lone. And therfore determyned he with him selfe to make an helper and comforte vnto mā. In the which processe we perceauē all ready / where holp wedlok was instituted / namely in the paradise and gardē of pleasure: yee and whan it was ordeyned / euē in the beginning of the worlde / before the fall of mā in all prosperite. Of whom also it was instituted / euē of no angell or man / but of God him selfe / doubtlesse to mā's greete comforte and helpe. For in as much as God hym selfe sayeth: It is not good for man to be a lone. It foloweth that it is good for man to haue his owne lawfull mate. As for that euell which comyng is sene and founde amonge marped persons / it cometh not chesely of holp wedlok / but of the mysblyng therof / and because men do not as god commaundeth and as they shulde do.

Now wil we farther cōsidre / how god did institute holp wedlok / & he him selfe made a companion for man / & brought hym a wyfe. It foloweth thus in Moyses Then the lord God cast a slepe on Adam /

Wedlok
was instituted of
god in paradise.

Of matrimonye.

Adam/ & he slepte. And he toke out one of The crea
his ribbes/ & in stead therof he fylled vp cio of the
the place with flesh. And thus dyd God woman.

make the woman/ out of the rybbe that
he had takē from Adam. Of this maner
dyd god make for man a companion/ ly
ke vnto him selfe & mete for him. Here
now ought we to conside the occasion
why god made the womā out of the sle-
eping mā/ & not whyle he was a wake/ of
the rybbe / and not a twel of the erth as
he had made mā befoze. For all this ser-
ueth to the declaracion of oure purpose

first in the slepe of Adam/ dyd he set-
forth the death of crist/ out of the which
(vnto the same lordē Christ) there is pre-
pared a pure & holy spouse in the foun-
tayne of water thow the word/ as Pa-
ul saith to the Ephesians the. v. chapt.

Of such health and grace of God shuld
married folkes/ also haue vnderstanding
and knowlege. Moreover his mynde is
to signifye vnto vs that in takige holy
wedloke in hand/ all tentacions shulde
slepe. The ordinaunce/ regarde/ and feare
of God/ ought to ioyne them together/
that are disposed to marpe. The woman
was takē from/ & out of the syde of mā/
& not from the erth/ lest any man shulde
thyncke that he had gottē his wyfe out
of the myre: but to cōspyre/ that the wyfe
is the husbādes flesh and bone & ther-
foze to loue her: yet was she not made of
the head, for the husband is the heade

and

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and master of the wyfe. Nether was she made of the fete (as though thou myghtest spurne her awaye from the/and nothinge regarde her) but euen out of thy syde/as one that is set next vnto mā/ to be his helpe and companý. And as the bone of the flesh is strong/ so ought the husband to be the strength / helpe / and conforre of the wyfe. Therfore was she also taken and created out of the ribbe of bone/and not out of the flesh.

Adā and
Eua were
married to
gether.

But in the circumstance that foloweth/ shall euery thinge be more playn afterward. For now it foloweth how God gaue the woman vnto man/ & how that he receaued and toke her. God brought the woman vnto Adam/ and (as it is euident in the first chapter) he blessed them/ and sayde vnto them: Growe and multiplie/ and fyll the erth. Out of the which wordes we maye perceaue cleerly/ that god was the first causer of wedlocke/ & first dyd knyt them together/ and blessed them. Now as sone as the woman was brought vnto Adam/ and gaue vnto hym he sayd immediatly: this is one bone of my bones/ and flesh of my flesh. Afore dyd Adam beholde and consider all beastes and lyuinge creatures here vpon erth and gaue euery one his peculiar name according to his kynde/ but amonge all thinges lyuing he founde none/ to who he might beare an hart and mynde/ namely to dwell by it/ to loue it/

Of matrimonye.

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he it/and of it to procreate one lyke vnto hym selfe. And therefore is it reason/that with fyre they be punished vnto deathe/which/agaynst all kynde and nature of mā/haue to do with beastes/ād not onely with women.

As soone now as the woman was seene before Adam/ he knowlegeth immediatly/that she was for his purpose/that he lyked her wel/ and that he coulde fynde in his hert to loue her/ as one that was of his owne kynde/of his owne bloude/flesh of his flesh/and bone of his bone. For though he slepte when the woman was created out of his rybbe/ yet saw he well that she was lyke hym & such one as he herherto had not found among all other lyuing creatures. God also had planted in them the kynde/ the loue/ the hert/ the inclinacion & naturall affection that it becometh the one to haue toward the other. Lyke as Adam now had geuen all other beastes their names accordinge to the first origenall and operation of their kynde/ so geueth he now a name also vnto the wyfe/ and calleth her *Ischa*/ that is to saye of man/ because she was taken out of the man.

Then foloweth it further in Moses: For this cause shall a man leaue his father and mother/ and cleue vnto his wyfe/ and they two shalbe into one flesh. These wordes doth Adā (or els Moses) speake yet out of the mouth of God/ and there

Occasion
of loue &
consent in
to mari-
age

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The knowe therby declareth the dewty knot and co-
re & conue nent of maryed folkes/namely that the
maunt of highest loue/ bonde and byrte amonge
marriage. them shulde be this/that noman separate

te them asunder/but onely death. This
declareth he with two speciall pointes.
First/there is no mā next vnto God/dea-
rer/vnto vs by all reason/then is our fa-
ther & mother. But whan they wyl ma-
ke disoord betwene maryed folkes/God
commaundeth a man in that behalfe to
forsake father and mother/ and to kepe
hī to his wife. The loue therfoze in ma-
riage ought to be (next vnto god) aboue
all loues. The seconde: They two /saith
he/shalbe into one flesh / that is to saye
one body. Now lyke as the greatest lo-
ue/the most excellent and vnpaynful ser-
uyce/diligence and earnest labour/is in
the partes of a mā's body/one doyng for
a nother/one louing/defending/helping
and forbearinge a nother/suffringe also
lyke ioye and payne one with a nother.
Euē so ought it to be betwene man and
woman in wedlok. And lyke as the par-
tes of a mā's body separate not them sel-
ues one frō another a foze death:euē so
must wedlok be a knot vnlooseable. And
lyke as the partes of a mā's body/whan
they are sundzed one frō another/cōcea-
ue an excedig great anguish/doloure &
payne/evē so ought it to be an excedig
greife for married folkes to be separated

And thus Moyses/ouer & besydes that
he de-

Of matrimonye.

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he declareth the first origenall of holy wedlok/layeth also the foundaciō of lawes matrimoniall/ out of the which all other statutes are take. After the fall of Adā & Eue/ther was nothing added further vnto wedlok/nether altered in those thinges that were ordeyned/sauing that/ by reason of the fall & sinne/ther was sorrow & payne layed vpon thē both/ & vpon both all. For vnto man it was sayd: In the sweat of thy face shalt thou eate thy bread. &c. And vnto the woman sayde god I wyl surely increace thy sorrowe whan thou art with chylde/ & with payne shalt thou be deliuered/ & to thy husbande shalt thou haue respecte/ & vpon his pleasure depende. Neuertheles thorow thy vnfeigned fayth in Iesus Christ / all these & other grefes are mynished in thē that beleue/ & thereby vnperfectnesse is helped/ insomuch that they come to a very prosperous olde age many tymes.

Thus much thought I to shewe out of Moyses that excellēt seruaunt of god/whā where/how/of whō/ & partly for what intent/ holy wedlok was instituted cheefly how that god him self in paradise/at the beginning of the world (eue in the tyme of mans innocenpe & prosperite) ordeyned thus for the welch of man/that one man & one womā ioyned together shuld be one body/ one to loue the other aboue all thinges next vnto god/ the one to be coupled to the other without separation/

The Chyrlten State
the other. The. iij. Chapter.
The declaracion of wedloke
thus describед.

NOW wyl we planely open euery
parcell of the sayde description
from article to article/and (with
testimonye of the scriptures) pro-
ue & establishe the same/ where neede is.

One man
and oue
woman.

First/that wedlok is the coupling to-
gether of one man and one woman not
of one man & moo women/ or of one wo-
man and moo mē/ the Lord him selfe af-
firmeth it/ Mat: h. xix. and so is it writtē
also in the second of Gene. Now where
as some of the holy fathers had moo wy-
ues then one / those were but the actes
of certayne pryuat men/ and not such ge-
nerall examples / as are thorowly to be
folowed.

Agayne/ the pryuat dede of some/ or of
many men / make no comon lawe. The
lorde in the faze rehersed place of Mat-
thew/ dyd alledge & reuelt that old lawe
of mariage agayne. Therfore he that
now wyl bringe in the multitude of wy-
ues/ shall folow more the rule of Maho-
met/ then of Christ.

Moreover by the poking / ioyning/ or
coupling do I vnderstonde not onely an
outward dwelling together/ but also an
vniforme agreement of mynde/ & a comē
participation of body and goods/ for as
much as the Lord saith planely. And
they two shal be into one flesh/ that is/
one

Of marriage.

one body. But of this we shall speake further afterward / when we come to treat of the Consenting.

Furthermore/wedlock must not onely be a coupling together / but it must also be such a coupling together as commeth of God / & is not contrary to his worde & will. For where as certayne men do alledge out of the holy gospel (what god hath coupled together / let not man separate) and conclude thereon / that whā two personnes come together / and the one hath taken the other / it must nedes be fast / and no man maye breake that bānd. Such men haue not so good respect to the wordes of the lord / as they shuld. For the lord sayde not : whatsoeuer is coupled together / ought not or maye not be separated. But thus he sayde: What God hath coupled together / let not man separate. Therefore must it be considered not onely whether two personnes come together / but much rather whether it be done with god / or no / that thing is with god / which is not done agaynst his commaundement and worde.

There be many whom god coupled not together / but carnall lust / money / good / flattery / drunkenness / a fleshly arme & friendship / where god is not thought vpon / & therefore synne they the more agaynst him. It is writtē in the vii. chapt. of Genes. The sonnes of god sawe the daughters of men / that they were fayre / &

Let not
man sepa
rate / that
god hath
coupled
together.

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toke vnto them wiues ſuch as liked the. Whereby euer mā maye perceaue/that there was loue and luſt/ a conſente and coupling together/ but therfore pleaſed it not god. The ſame maner of twotwin- ge doth the lorde recyte alſo in the. xliij. of Mathew/ and ſaith: As they were in the dayes afore the floude/ they did eate they dyd drinke/ they married/ and were married/ euē vntill the daye that Noe en- tred in to the arke/ and they regarded it not / till the floude came and toke them all a waye. Thus alſo ſhall the comin- ge of the ſonne of man be.

There is no man now ſo dull/ as to thinke that it is ſpaine to mary. Therfore was not that reprehēded as though it were a ſpūfull & vnright thinge to ma- ry / but becauſe they came not together after the worde of the lorde / yea rather they folowed their owne tentacions/ as I ſayde afore. Wherefore Eldas dyd ſe- parate dyuerſe mariages / yee euē of tho- ſe that bare a good affection the one to the other & were coupled together. For it was not god/ but ther owne tētiō that ioynd them. Eldas the tenth cha- pter. The yokinge the of married folkes together/ muſt be framed right accordig to the worde and will of god.

The fourth Chapter.
The right coupling together
of Chriſten folkes in
marriage,

Certayn

Of matrimonye.

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Certayne pointes now shal I set forth/to the which those faithfull Christen men must haue respecte/ that intende to take holy wedlok vpon the accordinge to the will & pleasure of god. First/ though mariage also conserne the soule and inward man/ yet partapneth it likewise to the outward thinges/ that are subdued to the hygher powers. For wher as faithfull rulers haue ordeyned/ good/ apte/ and conuenient statutes/ and ciuile lawes/ such ought no reasonable Christen man to resist / but much rather is he bound to obeye them/ lyke as the holy Apostle Peter hath writte & taught i. Pe. ij. Be ye subiecte (saith he) to all ciuill ordinaunces of me for the lordes sake. The hygher powers haue autorite to make ciuile lawes in outward thinges. And who so withstandeth such/ doth withstand the ordinaunce of God/ and therfore shall God punish him/as Paul testifieth Roma. xij.

Statutes & lawes matrimoniall made by rulers

Secondely the Lorde sayeth Deut. vij. your daughters shall ye not geue to theyr sonnes (meanynge the vnfaithfull and infideles and theyr daughteres shall ye not take for your sonnes. Therfore in goinge aboute mariage/ a Christen man must fyrst loke that in handfasting him selfe to a woman he make no dpurce of the true fayth or bring it into perill. For it foloweth in the lawe. For they shall make your sonnes to fall

Religion and fayth must be considered.

B ij alwaye .

The Chyisten State

a waie fro me/ and to serue straunge goddes. And then shall the indignation of the Lorde waie wher ouer you/ and destroye you mortely. Neuerthelesse yf there be no daunger of fallynge a waie from Goddes tructh/ or of hurtyng the same/ then/ concernyng mariage/ it maketh no matter though the partie dwell amonge infidels/ or come of vnfaithful fathers and mothers. For Booz which was grandfather to Iesse Dauids father married a Cananite of Jerico called Ruth/ whō the Euāgelist reciteth in the genealogie of Christ Iesu. Mat. i. For he was right faithfull/ & abhorred all ydolatre

Als yf there be parell present/ that the one shall be caried a waie vnto erreure/ the hath not onely the law in the olde Testament spoken there agaynst/ but Paul also commaundeth in the second to the Cozinthians the vi. Chapt. saying: Beare not a straunge yoke with infidels. For what felowship hath righteousness with vnrightheousnesse? What company hath light with darknesse? What conoord hath Christ with Belial? Or what parte hath the beleuer with an infidell: How agreeth the temple of God with Idols: &c.

Mariage is a comen participation of mynde body/ & goods. Now saith Paul What vnite can a faithfull beleuer haue wyth an infidell? The vnbeleuer cleaueth to vnrightheousnesse to darknesse to

Of matrimonye.

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ypocrisye/to erreure/euen vnto the deu-
 uell and to ydolatrie. Agayne: the faith-
 full beleuer despyseth/abhozeth and cō-
 demneth all such thinges / loueth righ-
 teousnesse/the trueth of the Gospel/the
 light/ euen the Lord/ and hath God ly-
 uinge in him. Now wyll these two now
 drawe one yoke/ which are of such a cō-
 trary mynd? To drawe one yoke/ is a
 manner of speaking / and is as much to
 saye/as to haue felashippe/ & to yoke the
 selues together in wedlok. To beare a
 strange yoke / is it to take an vnfaith-
 ful mate or one to geue ouer him selue
 vnto such thinges/as may alienate his
 mynd frō god & his trueth: & bezele what
 womā so euer taketh an vnbeleuing mā
 must drawe after hi i vnbeleue/ yee & do/
 se/ & heare that whych is cleane cōtrary
 vnto faith and hurtfull to her soule: the
 childrē also shalbe brought vp in infide-
 lite: & though it come not to passe whyle
 the parentes be alpye/ yett happeneth it
 after the death of the faithfull. Whyle
 such yoked folkes also are alpye/ there
 is no tranquillite: & finally the beleuer
 must be in cōtinuall disorde with the vn-
 beleuer/ or els must he graūt vnto her &
 so do a gaynst god/ a gaynst his owne sou-
 le/ & a gaynst his cōsciēce. Therfoze must
 we take good aduysēment aforeshād/ lest
 we yoke our selues/oure frēdes or our
 childrē with vnfaithfull people/to the
 great hurt of our selues and oures.

B iij

Thom

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An obiection.

The solution.

Thou wilt saye: For asmuch now as I haue an infidell to my mate/I perceaue that ther can be no mariage bettwene him and me/ therfore will I departe fro him. To this doth Paul answere the. i. Corin. viij. Ye a brother (that is to saye a christen man) haue an vnbeleuyng wife and he be contēt to dwell with him/ let him not departe from her. And yf a woman haue an vnbeleuyng husband/ and he consent to dwell with her/ let her not departe from him. For the vnbeleuyng husbände is sanctified by the wife/ and the vnbeleuyng wife is sanctified by the husband. Els were poure childezen vn-cleane/ but now are they holy. But and yf the beleuyng departe/ let hym departe. A brother or a sister is not in subiecti on to such. But in peace hath god called vs. et ce. We must therfore put a differē ce bettwene it that is done already/ and it that is yet to do. A wedlok is it / no doubte/ that after the comē custome and lawe is openly and iustely celebrated/ of euery man esteemed for wedlok. But yf in the same there be anye erroure or blemish / that erroure shulde not be defended or brought in to other mariages. Nether ought we therfore immediatly to conclude and saye: any vnseemly marriage is therfore no mariage at al.

Wherfore/ whyle the matter is not yett past/ euery man ought to be ware / that he nether his be snared in danger. We

can

can note well the blemishes of the body much more ought we to consider the blemishes of the soule. We shulde take en sample by Salomon / seynge it is manifest / vnto what poynt the vbeleuyng women brought him / although he was the wyldest among men vpon erth. But whan the matter is done allready / let euery mans mynde be to kepe the thinge that god hath called him vnto / & do that moost conuenient is / makinge sayth full prayer vnto god / and folowinge the counsayll / of the holy Apostle Peter / which (1. Pet. iij.) he gaue to the women that haue vbeleuyng husbands / sayēg: Let the wyues be in subiection to their husbandes / that euen they which beleue not the worde / maye without the worde be wonne by the good conuersacion of the wyues / whan they se poure chaastly upnge in the feare of god.

It pleased not Paul / that in wedlok all hope shuld sodenly be cast of for vbeleues sake / and violence mynistrēd to separacion. For in the aforecyted place to the Corinthians he saith after this maner. For what knowest thou woman whether thou shalt saue the man or no? Or thou man / whether thou shalt wyne the woman or no?

Wherfore he that is snared in such a case / let him call vpon god / and lyue in his feare / in saythfulnes / in patience / in long suffringe / in discrecion soberly

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and in vnfained loue. yet let euery Christi-
ten man take hede/that for his wifes sa-
ke he consent to none idolatrye / nether
defyle him selfe with the woꝝkes of vn-
beleue. Let euery mā remēbze the woꝝ-
des of the lord: Who so loueth father
or mother/wife or childzen/sister or bro-
ther/lond or substance/ more thē me/ is
not woꝝthy of me. But let him alwaye
crye vpon god for socoure/consaill/consi-
forte and helpe. So shall he faithfullly
not onely shew his louyng kyndnesse/
but also fynde remedy / and declare his
helpe.

The fifth Chapter

To a right mariage/ must childzen al-
so haue the consent of their parentes.

Morouer lyke as god sayth Shuld
not be denyed or forsake with
the mariage: eue so they which
are next vnto god (as father and
mother) ought not to be neglected and de-
spised. For though god sayd: A mā shal
forsake father and mother/ & kepe him to
his wife / yet those his woꝝdes in that
same place / are concernyng mariage
that is made already (what detwye they
that are married owe the one to the other
and are not to touching the contractinge
of wedlok/ that childzen maye marry wi-
thout the respecte knowlege or consēt of
theyr parentes/ vnder whose autorite & in-
risdiction they be. And I wōder what the
papistcale bokes & lerned mē dyd meane
whā they taught/ that the consent only.

of both the parties/both fasten the matter/ & coupleth them together in marriage. The consente of the parties also say they is good withall / but if they two haue consented/ & one hath taken the other/the knot cā not be vnknyte/nether maye the parties separate thē frō a sūder. Where as lawes both naturall (dwyne specially) & cyuile/ requyre the parties cōsēt to the childrēns marriage: In somuch that they iudge the promys to be of no value/ whych is made without the knowlege of the parentes: yee and that also in those childzen which as yet are not come to theyr yeares / and are vnder the tucion of theyr elders.

For in asmuch as the childzen are not yet come to perspyt discretion / they can not contract marriage which requyret understanding / yee they can nether counsell nor help them selues. So that in this behalfe the consent of theyr parentes is not onely necessary but also good & profitable for thē. As for preyng cōtractes which are not made accordinge to the lawes they haue euer bene reiected nether were they acceptable to any mā / saue vnto such as were ignorant & twicked. And why: for the most parte they are made of some fōde affectiō / yee kna very falshod / & disceate is comenly the doer to perswade / & by wordes to take yng folkes in the snare. Many preyng cōtractes are brought to passe with flattery

The Chyssen State.

Chyssen
must ho-
noure thy
er parentes

drunkenesse / rewardes and promises /
wher by pong ignorant people are bitter-
ly begyled & destroyed. To geue libertie
and lycece vnto such / is euē as much as to
geue a mad man a sword / and a knyfe to
a longe child / yee a very sclaundering is it
and a dishonouringe of mariage. Diso-
bediēce of chylden also toward theyr pa-
rentes and tutors / hath euer bene repre-
hēded amōge all nacions. God comma-
ndeth and saith: Thou shalt honour thy
father and thy mother. Exod. xx. Now
doth the obediēce or disobediēce of the
chylden at no tyme declare it selfe more
then in contractyng of wedlok. Grea-
ter honoure canst thou not mete vnto
thy parentes / then whan thou folowest
them herin: neyther greater dishonoure
then whan thou herin resistest thē. Esau
displeased his parentes very sore / in ta-
kyng a wyfe without ther consent. Ja-
cob folowed theyr mynde / and was com-
mended. This commaundement also of
honouring our parentes / dyd oure Lo-
de Christ right faithfully committe vnto
vs Mat. xv. In the .7. of Deu. doth god
geue this charge vnto his people / sayēg
ye shall not mary your sonnes & daugh-
ters to the vnbelleuers. By the whych
wordes we may well vnderstand / that
the auctorite of marienge ponge folkes
lyeth in the parentes and not in thē sel-
ues. Wherefore Abraham before the la-
we charged his seruante Eliezer / that
concer

Of matrimonye.

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concerninge the contracting of mariage betwene Isaac & Rebecca / he shuld do his message wyth Bathuell and not specially wyth Rebecca her selfe.

The seruauant also dyd his errand to the parentes and not to the daughter / all though he found her alone without by the well syde / and had tyme / place and occasion sufficiēt so to do. This lawe dyd Sampson obserue *Judicum xliij.* For though he had found and spied a dāsel that pleased him / yet he toke her not / but first shewed her parentes / brought them with him vnto her / and toke her with the knowlege and consent of her father and mother.

In the second booke of Moses the. xliij. Chap. doth God commaunde thus : If a man begyle a mayde that is not betrothed / & lye with her he shall endote her / and take her to his wyfe. If her father refuse to geue her vnto hi / he shall paye money accordinge to the dowrye of byrgens. Here doth God geue the father auctorite to take his daughter from the mā / to whom she is promised els by the lawe. Therefore maye the parentes drawe theyr children agayne to theyr iurisdiction. For this is a synghular great thing / that the father hath auctorite / to take his forsayed daughter from the mā and to withdrowe her from him / to whō Children, she was promysed by the lawe. In the may make fourth booke of Moses the. xxx. Chap. it is sothe is wyte not pro

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mes with is written thus: yf a damsell bothe vnder
out the power to the Lord/and bynd her selfe beyng
rentes cō in her fathers house & vnmarrid: yf her
sent.

father heare her bothe ad bonde whych
he hath made vpon her soule / & holde
hys peace therto / then all her bothe and
bonde whych he hath made vpon her
soule / shall stand in effecte. But and yf
her father forbidd her the same daye that
he heareth it / the none of her bowes nor
bondes whych he hath made vpon her
soule / shall be of value. &c. Allthough now
in these sayde wordes of God / there
is no mariage but bowes exprested and
named / yet is it an euident testimonye /
that no childe which is not yet come to
his yeares / and is yet vnder the tuctiō
of hys parentes / hath auctorite to bothe
bynd / or alter it selue without theyr con
sent / yee yf any such bothe or alteraciō
do chaunce / that then the parentes haue
auctorite by the lawe of god / to let and
hynder the same. For in as much as god
permitteth to vnbynde it / and wyll not
that it shall be of any effecte / which wit
hout consent of the parentes is promi
sed to hym selfe / no doubt he will not
that it shall stāde immutable which in
disobediēce is wylfully done without
the parentes consent.

Open Rea
lers.

The holy apostle Paul in the. iij. cha.
of the first epist. to Timothy. among ma
ny other greuous synnes / rekeneth also
the Realyng a way of men / which is a
Name

namefull byce/ whan mens childre/ser-
uants/oz such other folkes as belong
vnto them/are caried a waye oz entyce
from the. Whā a wicked/forell and Ma-
meleste woman/ entyceth an ignoraunt
pong man from his father/ which with
great expenses trauayle & laboure hath
brought him vp/ whā she blyndeth hym
with loue/and at the last getteth him a
waye vnder the title of mariage: Oz
whan a wanton and fayze tongued sclo-
we entyceth a damessell frō her mother
and than (vnder the tytle of mariage)
conueyeth her a waye/what is it els but
mene stealinge.

Thus I trust it is manifest out of
gods word and the lawe/that to the lau-
full mariage of the children/the consen-
te of the parentes also is necessary/and
that the children ought not to cast theyr
parentes asyde:and yf they do/that the
the parentes maye refuse/and dysanull
the childrens promes.

The ciuple and Imperiall lawe re- The ciup
quyeth also the consent of the parētes/ le lawe.
as it is manifest libro Mandect. xxiij. Ju-
stinian the Emperour Instit. lib. i. tit. xj.
wyrteth after this maner. Lawfully & oz-
dinately do they contracte mariage one
with a nother/which come together af-
ter the commaundemētes & lawes:pong
mē whā they are old ynough to take wy-
ues/and pong women whan they are of
conuenient age to take husbādes:but so
that

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Taylor

The Christen State

that they haue the consent of theyr parentes/vnder whose auctorite they be. That this shalbe so/willeth and chargeth the lawe couple ad naturall: in so much that the fathers commandement must go before. These be Iustinians wordes/which are so manifest and euident / that they neede no further declaracyon.

Upon this do some men thinke/that theyr mariage is no mariage/ and that the one of them shulde not be separated from the other seying it is so long sē they were contract agaynst the wylle of theyr parentes. But such persones ought to considre that theyr parentes did not put them from asunder/ and therfore is theyr wedlok now a lafull wedlok in asmuch also as in proccesse of tyme theyr parentes were reconcyled. And though it were not so/per opely accordeinge to the custome of the comen lawes were they permitted to mary/ and were solemly receaued in to wedlok/ lyuing honestly together haue had childre/ exercised all deuoties of marriage. Therefore ought they by reason to cōtinue styll in theyr matrimonye/ and in all poyntes to oblyge them selues to the feare of God.

Some furthe them selues a nother waye and saye: Thozow such lawes are the poore snared/that they can neuer come to anye riche mariage/ for the ryche will not geue theyr childre to the poore. Wherby it maye easily be perceaued/ where

where the moe wringeth the/ that resi-
ste this awciēt good & reasonable lawe
Their harping is vpon theyr halfpenn/
theyr minde is to be riche with maria-
ge nether are they satisfied to haue takē
a waye the childe against the fathers & ad
mothers will/ but against their mindes.
wolde thy haue the good also. These ta-
ke not the child because of marriage/ but
for the goodes sake. Thus doth iniqui-
te disclose it selfe/ that a mā maye well
perceauē/ what it is that some men seke
in marriage. A reasonable man whether
he be ryche or poore) will allwaye ha-
ue respecte vnto the feare of god/ to ho-
nestie/ to faithfulnessse/ to labour & ver-
tue/ and not to the bagg of money.

Themistocles despyred rather to haue
a wife/ discrete and a prudent persone/
then one that was ryche. But who so
hath moze respecte to worldly substaun-
ce/ then to honestie and knowlege/ is a
shamefull personne: like as he also that
hyghly esteemeth such a mans frēdshippe
and despreth it for moneys sake. Now
be as he maye: Who so euer is grieved
with this lawe touching the consent of
the parētes/ let him laye awaye his gre-
dy desyre/ his bragging and his fond af-
fection/ and let hym haue respecte: vnto
god and vnto equitye. Let hym conside-
wel the worde of the lord. What thou
wil not haue done vnto thy selfe/ that do
not thou to a nother. So shall the lawe
be mo

Them-
istocles.

The Chyldren state
be more light vnto hym / and the more
easie to beare.

The. vi. Chapter.

The parentes ought not to constrayne
ne theyr chylzen to marriage/neither
to mary them afore ther tyme.

In this poynt also ought not the pa-
rentes to take to much vpon the sel-
ues because of theyr auctorite/neither
to abuse it/er to compell theyr childe
eyther (because of filthy aduantage or
lothsomnesse in takinge payne) to let
him go/ & haue no respecte vnto him. For
an vngodly and vnhappye thing is it in
the cause of marriage to compell a yonge
man agaynst his will / to take such one
as he hath no hart vnto. For in marriage
ought to be the consent of both parties
with the consent of theyr parentes. Like
wise also whan a sonne or daughter a-
re come to theyr yeares and full discre-
tion & are of theyr parentes in the mea-
ne season not looked vnto / & so afterward
with good aduise and deliberacion do
honestly mary together: Then ought the
father well to confidre/that thow his
owne wrongfull and vnrighteous de-
meanour / he hath lost his auctorite as
to thinge hyndring and breakinge of
that marriage. For seynge that the paren-
tes do not loke to the chylzen/ nor ma-
ke such prouision for them as parentes
and tutores ought to do (and therfore are
become nothing lesse then the parentes

why wolde they then requyre of childre
 such obedience/by the which the childre
 might fall and perishe in the daunger &
 snare of the deuell? In such cases verely
 is not a Chryste man subiecte nor bound/
 in as much as all the lawes of God do
 extende and serue for the honestie/welfa
 re/and preservation of man / & not for
 his destruction. It hath oft tymes bene
 founde in dede/that such mariages con
 tracted euen agaynst the willes of such
 vnfaithfull and couetous parentes/ ha
 ue bene prosperous/ holy / and accepta
 ble vnto God. Notwithstanding my pur
 pose is nother to commend the foolish
 affections/nether the wicked and wan
 ton behaueoure of certayne yong wpl
 full persones that feare not god. In sum
 ma/the measures ought here to be a like
 longe:euē thus: like as the childre must
 haue respecte to theyr parentes/and not
 wilfully despise the or cast them of: So
 shulde not the parentes without any pi
 te compell theyr chldren to mariage a
 foze their tyme/nether wickedly neglect
 them / or leaue them vnprouided for in
 due season. Good lawes/iuste rulers/ the
 feare of God and discretion/ shall mode
 rate this matter well ynough. Hereof al
 so shall we treate moze largely / in the
 chapter of the Consent pnce.

Furthermoze/the age or yeares of the
 childre must well be consydered of the pa
 rentes. For an vnnaturall and vnhonest

C

thinge

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thinge is it / to mary yonge folkes /
which yet haue not attayned to theyr
lawfull and iuste yeares. Many great
sicknesse do sprynge therof: yonge mo-
thers also haue no iust strength / nether
to nourishe nor to bringeforth the frute.
And somtyme hath it chaunced that they
haue dyed of theyr impotent childe. As
betwixe the children which were borne
of chyldren / became syck and feble. It
shall also nat be comely for Christen me
to haue lesse discrecion herin / then the
theythen / which haue had great respecte
to the age and yeares. For Plato / Aristo-
cell and Hesiodus / appoynte the age of
seuentene yeares to yonge women. So-
me ther were / that to yonge men haue ap-
pointed the age of. xix. or. xx. yeares. For
in those yeares be the powers somewhat
strengthened / and decreace not then the
tyme mariage / as they do in weak folkes
But herin may euery man behaue him-
selfe after the best and most honest ma-
ner / acordinge as the kynde / complexi-
on / and cause requyreth.

The vij. Chapter.

Such degrees of consanguynite and
affinite as are forbydden
and inhibited.

Alawfull copulacion also in mari-
age / ought not to extende vnto
such degrees of consanguinite
and affynite as are forbydden.
And that euery man maye vnderstand &
know /

know/ what degrees God hath inhibited / I shall recyte and declare the wordes of God. Leuit. xviij. cap.

Thus sayeth the lord: ye shall not do after the workes of the land of Egypt/ wherein ye have dwelt/ neither after the workes of the land of Canaan/ in to the which I will bring you: neither shall ye kepe theyr customes / but accordynge to my lawe shall ye do / and my rytes shall ye obserue/ for I am the lord your God.

And therto addeth he a generall lawe sayenge: No man shall toyne hym selfe to his kynswoman/ to vncover her preuities. For I am the lord.

Then setteth he sondrye declaracions of the sayde lawe / as it foloweth now from worde to worde.

Thou shalt not vncover the secretes of thy father and of thy mother. It is thy mother / therfore shalt thou not vncover her secretes.

First in the cause of marriage/ or otherwise in the waie of uncleynnesse/ are forbidden father and mother: so that the sonne maye not marry the mother / and the daughter maye not marry the father. Agayne. The father maye not haue his daughter/ and the mother maye not haue her sonne.

Thou shalt not vncover the preuities of thy fathers wife / for it is thy fathers preuities.

C ij Secondly

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Secondly are forbydden the sonne & daughter in lawe / the father in lawe / & the mother in lawe . So that the sonne in lawe maye not haue his mother in lawe / and the daughter in lawe maye not haue her father in lawe . For though the steppe mother onely is exprested here in this lawe / yet is the steppe father also vnderstonde herin / for the one is as nyghe as the other . And seynge the one is forbydden / the other must not be permitted . Now yf thou considrest the lawe playne on the other syde / the father in lawe maye not haue his daughter in lawe / & the mother in lawe maye not haue her sonne in lawe .

iiij.

Thou shalt not discouer the preuyte of thy sister / the daughter of thy father or of thy mother / whether she be bozne at home / or without.

Thirdly / half brothern and half sisters are forbydden to mary together : so that the brother maye not haue his half sister . Agayne the sister maye not haue her half brother . And to be bozne at home / is whan thy father (after thy naturall mothers death) taketh a nother wife and hath a daughter by her / the same now we saye is bozne at home / and thou man mayest not haue her / for she is thy sister / on the fathers syde . Agayne / The woman whom thy father taketh / had a daughter by her first husband / her doth she bring with her in to the house / and hath

hath a sonne also by thy father: the sonne maye not haue the sayde daughter. For the mother beare her without / and she is the yong man sistere on the mothers syde. Als is it manifest / that yf the man had a sonne by his first wife / and she whom he taketh after his first wifes death / had also by a nother husband / a daughter / whom she now bringeth with her to this mā. These two pertaine not one to the other / but maye marry together right well.

Thou shalt not vncouer the pryncipalitye *it is.* of thy sonnes daughter / or of thy daughters daughter: For it is thyne owne pryncipalitye.

Fourthly / are forbydden childers children / that is to saye / the daughters of thy sonne / and the daughters of thy daughter. wherout it must folowe / that thy sonnes sonne / & thy daughters sonne are also forbydden. For both these be of one estimation. And so much the more are the sonnes and daughters them selues forbydden the parentes / as it is mentioned afore. And yf thou considere this degree vpon the mā and woman on the other syde / thou shalt fynde yet other two degrees after this maner. The mā or father maye not haue his sonnes daughter / the woman then or the daughter maye not haue her fathers father / that is to saye / her graund father. Item. Yf the man maye not haue his daughters

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daughter / then maye not the daughter
haue her mothers father / which is also
her graund father. And thus haue we
now the graund father both of the fa-
thers syde and of the mothers syde. Li-
kewise the woman or mother maye not
haue her sons sone / then maye not the
sone haue his fathers mother / that is to
saye / his graund mother. In like maner
ought not the womā to haue her daugh-
ters sone / no more maye the same sonne
haue his mothers mother / which is his
graund mother also. Thus hast thou both
the graund mothers / of the father syde
and of the mothers syde.

b. Thou shalt not vncouer the pryncipe of
thy fathers wyfes daughter / bozne to
thy father and is thy sister.

Fyftly / are forbydden full brethzen &
sisters of father and mother / so that the
brother may not lye with his naturall si-
ster / neither sister by her natural brother

bj. Thou shalt not vncouer the pryncipe
of thy fathers sister / for she is thy fa-
thers next kynswoman.

bj. Thou shalt not vncouer the pryncipe
of thy mothers sister / for she is thy mo-
thers nexte kynswoman.

biij. Thou shalt not vncouer the pryncipe
of thy fathers brother / to go vnto his
wyfe / for she is thyne aunte.

These thre articles haue I set toge-
ther / because they are conioyned / & pro-
ceede one after another. Yet for more cle-
aruelles

arnesse & vnderstanding we maye set a threfolde rehening. The first rehening (yf the lawe be applied to the man & woman indifferently) bringeth foure degrees/after this maner. A mā maye not haue his fathers sister / therfoz is it not lausfull / for him also to haue his mothers sister. And yf thou applye the lawe to the woman / then maye not a woman haue her fathers brother / in like maner also maye she not haue her mothers brother.

The second rehenyng cōsisteth herin / that thou turne the sayde foure generations / and applye them to the man and woman agayne / so shalt thou fynd other foure degrees / after this maner followinge. A mā maye not haue his fathers sister / therfoze ought not the sister or wife to haue her brothers sone. Secondly: A man may not haue his mothers sister / therfoze ought not the syster or the woman to haue her systers sone. Thirdly. A woman may not haue her fathers brother / therfoze ought not the same brother or man to haue his brothers daughter. Fourthly. A woman maye not haue her mothers brother / therfoze ought not the brother or mā to haue his sisters daughter. These foure degrees do brothers childe and sisters childe onely forbid. But the cruile lawe extendeth further / euen vnto the brother or sisters childe / in the thirde degree / or in the fourth / whan thou rekenest the father

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(that is the rote) for the first/which thing yet is not vlsed of euerp man. The same lawe also permittech brothers children and sisters children to mary together. Instit. lib. i. tit. ij. de Nupt. Nether doth the lawe of God inhibete it.

The rekenynge ariseth out of this/ that in the lawe a mā's fathers brothers wife is forbydden. Whereout must it follow likewise/that a woman is forbiddē to take her fathers sisters husband and her mothers sisters husband. For it is not to be thought / that god hath permitted the womā that thing which he hath forbiddē the man. Whā thou turnest now those foure degrees/ thou appliest them vnto the man & woman (as I haue often sayde) thou findest other foure after this maner. The man maye not haue his fathers brothers wife/ therfore maye not the womā haue her husbandes brothers sonne. Secondly. A man maye not haue his mothers brothers wife/ therfore maye not a woman haue her husbandes sisters sonne. Thirdly. A womā maye not haue her fathers sisters husband / therfore maye not a man haue his wifes brothers daughter. Fourthly. A woman maye not haue her mothers sisters husband/ therfore maye not a man haue his wifes sisters daughter.

Thou shalt not vncouer the preuyrie/ of thy sonnes wife / for it is thy sonnes preuyrie: therfore shalt thou not vncouer

vncover her pzeuptie.

Npenchly / is a man forbidden his
sonnes wife. Therfoze like as the
father is forbidden his sonnes
wife / so must the mother also be
forbidden her daughters husband. Wi-
fes mothers also and wifes fathers are
forbidden / specially seying the lord hym
selfe hath spoken it with expresse wo-
des / Leui. xx. If a man take a womā and
her mother also / the same hath wrought
twickednesse. He shalbe bzent with fyre /
and she likewise.

Thou shalt not vncover the pzeupte of
thy brothers wife / for it is thy bro-
thers pzeupte

Tenthly / is a mans brothers wife
forbidden . Whereout foloweth it also /
that a woman maye not haue her sisters
husband. Nowe turne those two degrees
about . A man maye not haue his bro-
thers wife / therefore maye not a woman
haue her husbandes brother. Item. A wo-
man maye not haue her sisters husbā
therefore maye not a man haue his wi-
fes sister . And this is planely expessed
also by god hi selfe in the twelfth article
namely / that one mā maye not haue two
sisters / nether one woman two brethren.

Thou shalt not discover the pzeupte
of thy wife and of her daughter al-
so: nether shalt thou take her sonnes
daughter / or her daughters daugh-
ter to vncover theyr pzeupties / for
they

The Christen State.

they are her nyghe kynne. It were
widkednes.

In this eleuenth article are expresse
ly forbidden steppe childzen / and they
childzen / that is to saye steppe childrens
childzen / and namely a mā maye not ha
ue the daughters of his sonne in lawe /
nether his sonne in lawes daughters
daughter. Wherby it is easy to vnder
stonde / that the mother also or womā is
forbidden to haue the sone of her sone in
lawe / and the sone of her daughter in
lawe. Turne the degrees now on the
other syde / and thou shalt fynd / that the
graund fathers wife and the graund mo
thers husband are in anye wise forbyd
den. For Turne this / the man may not
haue his wifes daughter / and then also
maye not the daughter haue her graund
mothers husband on the mothers syde.
Turne this likewise. A womā maye not
haue her husbandes sones sone / then al
so maye not the mā or the sone haue his
graund fathers wife on the fathers syde.

lii.

Thou shalt not take a wife and her si
ster also / to bere her / to vncouer her
preepte / whyle she is yet aloue.

In this twelfth article is it forbyd
den / that no man shall haue two sisters /
therfore maye no woman also haue two
bretthren / as it is sayde a fore. For whe
re as Jacob had two sisters / it was not
done with his will and byset purpose /
but throught the disceate and sollicitie of

Laban

Laban. There also by the lawe is it inhibited / that somtyme was vled befoze the lawe came. Now / where as is added this sayenge (whyle thy wife is yet alive) it is done because / that deut. xxb. there is geuen a lawe / whose wordes are these. When brethren dwell together / and one of them dye without childre / the wife of the deed shall not take a stranger without / but her brother in lawe shall come vnto her / and take her to his wife. And the first sone whom she beareth / shall he set vp after the name of his deed brother / that his name be not put out in Israel. But yf the man lyke not to take his brothers wife. &c.

Notwithstanding for asmuch as this lawe hath nomore the occasion belonging therto / it is not put longer in vse / but waisted a waye. Sepng also that vpon erth there be many wemen and men / with whom thou mayest prouyde for thy selfe / there is no necessite that compelleth the to take the wife of thy brother that deed is / eyther the woman to take the husband of thy syster which is departed / besides that it is abhorred of every man. A Christe man is bounde to take that in hand which maye edifye. For it is well to be considered that Paul saith: I maye do all thinges but all thinges profit not. Reason is it also / that every man haue a singular respecte and eye to comelynesse / & honestie in these and such like thinges.

These

The Christen State.

These are now the degrees forbydde
by God in the which no man maye ma-
ry. And to the intent that the whole mat-
ter maye the better be vnderstonde / I
shall set all the degrees in two tables/
and applye the first to the men/and
the seconde to the women.

The fyrst table goeth vpon the man.

A man
may not
marie his

Mother.
Daughter.
Mother in lawe.
Daughter in lawe.
Halfe sister.
Whole sister.
Sonnes daughter.
Daughters daughter.
Graund mother.
Fathers syster.
Mothers syster.
Brothers daughter.
Sisters daughter.
Fathers brothers wyfe.
Mothers brothers wyfe.
Wyses brothers daughter.
Wyses sisters daughter.
Sonnes wyfe.
Wyses mother.
Brothers wyfe.
Wyses syster.
Wyses sonnes daughter.
Wyses daughters daughter.
Graund fathers wyfe.

The

The second table goeth upon
the woman.

A womā
māy not
marry her.

Father.
Sonne.
Father in lawe.
Sonne in lawe.
Halfe brother.
Whole brother.
Sonnnes sonne.
Daughters sonne.
Graund father.
Fathers brother.
Mothers brother.
Brothers sonne.
Systers sonne.
Fathers sisters husband.
Mothers sisters husband.
Husbandes brothers sonne.
Husbandes sisters sonne.
Daughters husband.
Husbandes father.
Sisters husband.
Husbandes brother.
Husbandes sonnes sonne.
Husbandes daughters sonne.
Graund mothers husband.

The

The Chyisten State
The. viij. Chapter.

Whether these degrees were prescrib-
ed onely vnto the Jewes/and not
also vnto other.

Whosocuer now wolde thinke/
that the law of Moses were ge-
ue onely to the Jewes & not vnto
to other folkes (specially not to
vs cristē) he must confidze/that
god dyd chose the Jewes vnto him selfe
to be his awne peculiar people/ by whō
it pleased him to set forth & declare his
glozy/his name & wyll also in other na-
tions. For asmuch then as they were the
generall myrroure vnto all other people
and god aloweth no spottes to be in the
glasse it self / no doubt he wyll not ap-
proue them in other people. The wyll of
god in hym self is allway one. And that
he here apoynted vnto his people in wry-
ting/the same planted he also in the her-
tes & consciēces of other people/both be-
fore & after the law wrytten. For he that
hath not a very shamelesse & beastly here-
deth euen abhorre & deteste the copulaci-
ons in the sayd forbyddē degrees. None
lie/manifestnesse & nurtoure of it selfe/
teacheth vs not to medle with such: ther-
fore saith god cundertly & plainly in the
fore recpted chapter. Leuit. xvij. Despy-
le not your selues in any of these thing-
es/for with all these are the Mythen
defyled/whō I will cast out before you.
The land also is defyled therthorow : &
I will

These de-
grees ha-
ue euer
bene ab-
horred.

I will visite their wickednesse vpon the/
so that the land shall spew out the inha-
bitours thereof. Kepe ye therefore myne or-
dinances & lawes / & do none of these ab-
ominacions / that the land spew not you
out also / whan ye haue defyled it.

Wherby it is easie to vnderstand / that
God dyd not onely requyre his Jewes
to refrayne from these degrees of con-
sanguinite & affynite / but lykewise all
other people / to whom he also punished ve-
ry sore / because they had defyled the sel-
ues herin. Neither dyd he the anye wrong
for though the hepythen had no lawe
wrytten / yet / as Paul saith) they are a
lawe vnto them selues / in that they de-
clare the worke of the law to be wrytten
in theyr hertes / in asmuch as they haue
testimonie by theyr owne consciences &
thoughtes / which accuse or excuse one
another in the daye of iudgemēt. Wher-
fore in the sight of God ther is no res-
pect of personnes / but they that haue syn-
ned without the lawe / shalbe condem-
ned without the lawe. Rom. ij. Cap.

A great probacion is it also / that god wunth
wyl haue these degrees anoyded and ment of
eschued of euery man vpon erth / seynge such as
that he appoynted the punishment of de mary in
ath to the transgressours . For thus he the for
saith. A cut. xx. cap. Yf a man lye by hys biddē de
fathers wyfe / to vncouer his fathers pri gres.
nitie / they shal both dye the death / their
bloude be vpon them.

The Christen State

Yf a man lye by his sonnes wife / they
shall both dye the death. For they haue
wrought abhominacion: theyr bloud be
vpon them.

Yf a man take a wife and her mother
also / he hath wrought wickednesse. He
shal be brent with fyre / and so shall she
likewise.

Yf a man take his syster / the daughter
of hys father or of his mother / and di-
scouer her pzeuptie / the same is abhomi-
nacion. They shal be roted out in the
sight of the people.

Thy mothers systers pzeuptie and thy
fathers systers pzeuptie / shalt thou not
discouer. For he that so doth / hath disco-
uered hys nyghe kynswoman. And they
shall beare theyr trespase.

Yf a mā lye with his fathers brothers
wyfe / he hath discovered his vncles pze-
uptie. They shall beare theyr spaine / and
dye without children.

Yf a man take his brothers wyfe / it
is an vncleane thinge. &c.

Merin also (no doubt) are comprehen-
ded the degrees / whych are lyke or ny-
gher / as namely / that the father maye
not lye by his daughter / nether the mo-
ther by her sone. &c. And though it co-
me to passe / that yet ther is auctorite to
iudge theyr body and lyfe / theyr bloud
be vpon them selues & not vpon the iud-
ge / whych neede not to feare the venge-
aunce of God / for geuyng sentence o-

ber the blood of the gyltpe.

Furthermoze amonge such heythē as
were not like brute beastes & unreasona-
ble/these degrees (as I sayde a fore) we-
re forbydden. The holy apostle Paul este-
meth it a very highe matter / that a-
mong the Corinthians shulde be hard
such vncchaistite / as was not heard of
but abhorred among the hepten. 1. Co-
rinth. v. Besydes all this / vertuous ru-
lers and Christen Kynges and Empe-
rours haue extremely forbydden the say-
de degrees as we fynde in Cod. Lib. v.
Tit. v. De incestis & inuilibus nuptijs.
Item Pandect. Lib. xxiij. and Instit. Lib.

1. Tit. xj. De nuptijs. Therefore helpeth
not the obiection that certayne men ma-
ke out of Moses / as though Moses law
were clene abrogated and taken a way
from the Christen. Nurture / chamefast-
nesse / and honestie / is excepte from no
man. The iudicials in the lawe are not
so taken a waye / that there ought to be
no moo amonge Christen people. This
lybertye in dede is geuen vs that we a-
re not bounde in these poyntes or cir-
cumstaunces which were deliuered and
chefeely geuen to the people of the Je-
wes concernyng the tyme and nature of
the land and people. But agaynst equy-
te / agaynst comelynesse / agaynst hone-
stie and vertue / dyd God neuer graunte
vs anye fredome / and the same lawe to
ke he neuer a waye. Wherefore let no

the abro-
gacion of
Moses is
we.

D

man

The Christen State

man regarde those / which vnder the tytle of Christe libertie / wolde starte a waye from all honest lawes vnto all voluptuousnesse of the flesh.

The popes lawe (as we maye se in decret. lib. iiii. tit. xiii.) forbyd also the fourth degree / and set vp a wonderfull straunge market / by the meanes of other degrees / and because of gosseprende. Yet will they be intreated of them that bring money / and for monyes sake permitte they it / which happelye forloose of money was by them inuented and set vp. Therfore do those Christe rulers well and iustly / that permitte it frely and without money / which the pope for money hath solde and dispenced withall in his Consistory. For here is the popes lawe nomore to be esteemed / then the lawe of his hert that dwelleth in India. What haue we to do with them of India? Yet what haue we to do with the pope of Rome?

The cruile lawe hath lcty moo degrees then those that we spake of out of the lawe of god / saue onely touchinge the thirde degree / as it is sayd afore. To this haply haue certayne rulers respecte and restrayne also the thirde degree / but let the fourth go. As for that which god hath forbydden or permitted / it is now manifest vnto euery man.

Therfore ought no man to bragg in rage / yether to contemne or condemne the

the commaundement of the superiourite.
 A Chursten man knoweth well that in
 such cases and outward thinges as are
 not agaynst the true saluacion/hauinge
 no superstition annexed (nether snare
 the soule & consciēce) the hygher powers
 haue great auctorite geue them of god.
 Where as they now do snare no mans
 conscience/and make it no synne to ma-
 ry in the thirde degree/ but seynge that
 besydes it there be so many people bpō
 erth / that eury man maye be well and
 honestly prouyded for/though he medle
 not with the thirde degree : for asmuch
 as it is abhorred yet also amonge ma-
 ny people/ and they (because of the sa-
 me and such like thinges) do forbid it/
 what busynesse or work can a mā make
 therfore? On the other syde. Much les-
 se can they be condemned and despyled
 that kepe them to the onely worde of
 the lord / without addycion . Yee all
 hyghe rulers which yet at this tyme (for
 auoydinge of slander) do permitte ad
 suffre moze/ then they are bound by the
 auctorite of Gods law wyrtten / shulde
 do theyr diligence in tyme to come ad
 hold them selues nygher vnto the lawe
 and word of the lord / to the intent that
 somtyme they be not esteemed to be men
 that go aboute to be wyser then god/ &
 so fall into Gods iudgement.

And for a comen symple man/ is ther
 in the meane season and at all tymes

It is nothing

The Christen state
nothings surer and better / then whan
he erreth or doubterh in the cause of con
sanguynite / to take counsell of such as
are of iudgment and haue vnderston
ding in the cases of mariage.

The .ix. Chapter.

Of the iust consēt of both the parties
in to mariage / and how that mariage
ought to be fre and vncompelled.

In the sayd poyntes also must eue
ry Christen man (whan he contrac
terh mariage) haue good respecte/
namely / that his wedlok be accor
dyng to the comon lawes / that it hyn
dre not the true beleue / that it be done
with the knowlege of his parentes / or
of them vnder whose iurisdiction he ys/
and that he mary not in the forbydden
degrees of consanguynite or affinite.
Wespydes all this and specially is requir
ed the fre hartye consēt of both the par
ties / as it is recyted in the description.
Wedlok must be coupled together with
the good consent of both the persones.
Concernyng the same good consent /
will I now geue this short instruction.

**The con
sent.**

The consent / is that ouergeyng and
graunt of thy hert / whan vnto thy cho
sen spouse thou promysest and geuest thy
selfe ouer in wedlok and in the highest
loue and felashippe that maye be vnder
god. In the loue and consenting of har
lots ther is also an earnest fauour of the
one louer toward the other / but that is
carnall

carnall and wicked/therfore doth the de
 uell knyt that whorish and vnchristye
 knot. The consentynge in to mariage
 spryngeth out of gods ordinaunce and
 leaneth vnto honestye. For an ordy-
 nate and pure loue is it that she beareth
 toward her chosen / by him her desyre
 to remayne with mynde body and good
 (accoordinge to the worde of the lord) to
 serue hym/to shew her trouth plight vn
 to him / to suffer welch and woo with
 hym. Like as it foloweth also in the de-
 scription. That vnto theyr ende they
 dwell still together / and spend theyr li-
 fe in the equall partaking of all such thi-
 ges as god sendeth. Therefore is it god
 hym selfe that knytteth the knot of ma-
 riage. And whorish/carnall/ and af-
 fectionate will/sprygeth of viciouse lust
 and bannte / and hath no respecte to the
 gloze/and ordinaunce of god/ but vnto
 betwe or to other like transitory thin-
 ges. And as soone as the same sayleth/or
 yf he ones myslike her or se a fayerer/
 then sayleth the will and mariage also.
 But the will of lafull mariage (as I
 sayde a fore) considzeth the ordinaunce of
 god/regardeth honestye/ and cōtynueth
 in loue / euen in aduersyte as well as in
 prosperite. Wherin also dyffereth the con-
 sentynge in mariage/from naturall incli-
 nacion. A naturall thing is it/ that two
 parsones which are of lyke kynde and
 complexion/of like nature and disposi-

The wil
of maria-
ge com-
meth of
god.

The Chyſten ſtate

tion / of lyke maner and occupyenge/
ſhuld bear moze will the one toward the
other: theſe they do that haue no mutuall
felathippe herin. Yet is not this will cō-
parable to conſenting in to mariage.

Notwithſtanding ſuch propoſicion in
kynde helpeth much (no doubt) to a mo-
ze ſtedfaſt vnyte & conſenting together
in holy wedlok / and therfoze is it very
good for the ſame. And to be ſhorte. A
matrimonypall conſent is the ſame hert/
diſpoſiciō & loue / that Adā bare toward
his Eua. He behelde all other creatures
& non lyked hym. But aſſone as Eua was
ſet befoze hym / he ſayd. This ſame is one
bone of my bones / and fleſh / of my fleſh
that is / He hath my hert / my mynde / and
my bloude. &c. as it is ſayde in the firſt
chapter. For her ſake thought he that a
man ſhuld forſake father and mother / &
kepe him onely vnto her. He knowleged
that he was one body with his / then
muſt it folow alſo / that he had like mynde
hert / and wil. For neuer one body hath
two contrary willes / but one body hath
one wil.

And of god him ſelue is the ſame wil
plated and mightely conceaued in man /
for it exerciſeth it ſelfe ſtrongly / & pre-
ſeth after his lyke. Therfoze was it
right ſpoke of theſe of the olde tyme / how
that mariage is prepared of god for all
men. Whereof cometh it that many ſtraun-
ge mariages are brought to paſſe not or-
dinarily

binatly thorow the working of god / but
 are take in had and do not prosper / for
 god hath not so ordeyned it. In the. vii.
 Chap. of Tobye doth the aungell saye that
 Sara the daughter of Raguel shulde ha
 ue Tobias / because she was appoynted
 him of god / and therfore dyed the seuen
 men to whom she was promised / one af
 ter another. In the. xxiij. of Genesis
 whan the father and mother of Rebec
 ca perceaued the wonderfull worke of
 god thorow the message of Eliezer / they
 sayde. This commeth of the lord / ther
 fore can we saye nothing agaynst the /
 nether euell nor good : there is Rebecca
 before the / take her / and go thy waye
 with her. et c.

Wherout it is caspe to vnderstand /
 that mariage ought to come of a fre
 hert / and nether to be constrayned and
 compelled of the parentes / nor of other
 me. For in asmuch as wedlok requyret
 both the parties good cōsent / which no
 man can geue but onely god / the paren
 tes maye not compell the childe / but ha
 ue respecte to gods ordinaūce / and to the
 right ordinate cōsēt of the parties / and
 cōsidre whether it be or no. Bathuel and
 Laban had respecte to the ordinaūce of
 god / and whā they sawe the same powre
 before they eyes / yet sent they for the
 daughter Rebecca / to know her will
 also. And whan she of her owne fre
 mynde had sayde yee / then was she

The Chyristen State

First sent a waie vnto Isaac her spouse.

Thus haue we before our eyes many ensamples/wherby we maye lerne what mysery and wretchednesse foloweth out of an vntwilling and compelled marriage. And therefore it were a great deale better for rulers/to loke fyrst that no mā shulde compell his childe then that they them selues afterwarde (when the matter is allmoost past remedy / and hurt followeth vpon hurt) shulde haue ynough to do wpth lytle profit / and yet wpth muche dysquietnesse.

The ino: Here must the chyliden loke also / that
dinate af: they fall not immediatly to discorde for
fectio of this matter / and violently (despyllinge
pong fol: their parentes) make hast to their owne
kes. great hurt / and persuaide them selues to
be endewed wpth a wyll from God /
whych of God is not planted in them /
but cometh of their owne inordinate
affection. For it happeneth oft tymes
that a chylde taketh such a fashyon in
hand as ought not to be / and dysplea-
seth God / and namely if he goeth abou-
te to haue such a personne as is not for
his honestie . As whan a yong woman
wyll neades haue a rypocous / wyllfull ho-
re hunter and wayster / or such one as is
forstwozne and hath begyled many other.
Or as whan a yong man wyll neades ha-
ue a bayne wanton fylthe . &c. (herein to
preuente the harme that myght come
therof) the parentes ought to make obie-
ction/

tion/and to dyspoynthe them of their purpose. Yet shulde they not therfore compell their chyliden into other mariages/ to the whyche they beare no hert/ nor wpll/ but discretely enfourme them/ geuinge the good instructyon/ to get that frowardnesse from them/ but godly to deale wth them for theyr owne wealth and honestie.

It chanceth somtyme that the parentes them selues deale not well/ neither seke honestye and equyte/ but onely their owne inordinate affectiō and wickednesse/ where as somtyme the chyliden are more reasonable/and make obiection to theyr parentes/ comly and with good manner. It fortuneth also many tymes/ that the parentes styck still to theyr owne frowardnesse/ to theyr fylthye desyre of lucre and wickednesse/and go a bout to deliuer theyr chyliden forth in the bargayne. The chyliden therfore somtyme (for asmuch as they are come past theyr yeares) beyng constrained by such violence/ do aduersedly & in honestye proude for them selues. In such a case verely ought not the hygher powers to suffre that such vnrasonable parentes as feare not God/shulde haue theyr wylles.

For lyke as the inordinate affection of the chyliden is not to be permitted/ whan they will nedes haue such personnes as be to theyr owne destruction: So can no equyte allowe you o. parentes/ that

The inordinate affectiō of parentes.

The Christen State.

that for your couctous lucre sake / do see
your owne flesh and bloude to morga-
ge. Your oppynion is (happly) to make su-
re prouysion for them / but seynge your
enterpryse commeth not of god / nether
leaneth vnto honestye / therfore do ye but
sell them a waye. Let euery man therfo-
re haue respecte vnto god / to honestye
and to the right cōsent / so shall god suf-
fer no man to myschance.

The. x. Chapter.

The occasions of wedlok / why and
wherefore it shulde be contracted.

AND to the intent that the sayde
consent maye yet the better be
considered / I will yet furthermo-
re (by the woꝛde of god) declare
the occasions of mariage / why and wher-
fore it was ordeyned / & to what purpo-
se it shulde be contracted / that euery mā
maye vnderstonde to what thing he con-
senterh whā he graūterh vnto mariage.

To bring
forth chil-
dren.

The causes of mariage are orderly
set and expessed one after a nother in
the descripciō therof / in the secōde chap-
ter. First of all / they that are faithfull /
do marrye / to the intēt that they maye bring
geforth and haue childre together. This
cause is expessed and groundēd in the
woꝛdes of god folowinge. And god ma-
de man vnto his owne ymage / in the y-
mage of god made he him / man and wo-
man created he them. And god blessed
them / and sayd vnto them. Growe and
multi-

Of matrimonye.

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multiplie/and fyll the erth. They therefore that are belcuers/do mary to the intent that they maye haue children. They know well also that to be frutefull or barren/commeth of god. Therefore do they knowlege that they haue not the childre of them selues / but of god. And this cause is no small nor light thing. For to haue children is the greatest treasure that may be. For in the children do the parentes lyue (in a maner) euen after theyr death. And yf they be well and lushelp brought bp/ god is honoured by them/ the publyque welth is a vaunced/ yee all men/ theyr parētes also) fare the better for them. They are theyr parētes comforte nexte vnto God / theyr ioye/ flasse/and vpholdinge of theyr age.

The vnbeleuer regardeth not this cause but feareth he shall haue to many children / putteth not his trust in god / will not geue him selfe to laboure/ & therefore lacketh he the honoure and good/that groweth out of this frute vnto the faithfull whole hert and lust/ is set with his marriage to please god / and to plante and bringeforth profitable frute vnto men. Yet happeneth it many tymes/that euen theyr whiche feare god/ are disapoynted of this frute / and that because they / notwithstanding the ordinaunce of God) shulde haue the crosse so moche the elper to carpe in the troublous tymes / offamyn/batayle persecution and pestilence:

The Chastite State.

pestilence: which thinge the faithfull al
so doth patiently take at the hand of
god geuinge hi thanks for it / as well as
he (to whom God geueth children) doth
earnestly thanke him for making him fru-
teful. Of all this haue we a notable ex-
ample in the thre holy Patriarches A-
braham / Isaac / and Jacob / which is mo-
re manifest vnto euery mā / then that we
nede to speake further thereof. Therfo-
re though this cause sayle so that God
will geue the no children / yet is thy ma-
riage right in the sight of God . For
there be other causes also / for the which
wedlock was ordeyned / and for the which
it is contracted.

To auoyde
whoredome.

And namely it is contracted likewyse
of the faithfull / to the intent that they
maye auoyde whoredome and all maner
of uncleannesse . This cause also doth
Paul laye before the Corinthians in the
first epistle the .viij. Chapter / and saith:
It is a quyet and a commodious state
for a man not to touch a woman. But to
auoyde whoredome / let euery man haue
a wife of his owne and euery woman
her owne husband. He saith it is a quyet
state of lyuynge for a man not to touch
or lye wyth a woman: yee yf God haue
graunted him and geuen him the gift /
that he may well and without burnynge /
lyue chaste and vnmarried. But yf a man
or woman may not so do / God hath ge-
uen them the medecyne of marriage / and
will

Of matrimonye.

31

will not esteeme the work therof/as synne/whoredome/vnchastite or vnclennesse. For he saith plainely. Let euery man haue hys owne wife/and euery womā her owne husband. To be theyr propre owne or peculiar maketh the mariage. As for harlottes and vnchastites / they are not peculiar propre or owne one to a nother but borrowed and lent for a tyme.

It foloweth yet more plainely in Paull how that he not onely graunteth the work of wedlok to thē that be married/ but commaundeth also (yee and taketh a way the priuate power of either of thē both therin) and saith clearly / that neither of them maye denye vnto the other the dewe worke of matrimonye. Let the husbande (saith he) geue vnto the wife dewe beneuolence. Likewise the wife vnto the husband. And thus with comely wordes expresteth he the actuall worke of mariage which certayne of the Corinthiās / of a speciall chosen holynesse and false fayned cleynesse/ had vtterly denyed vnto theyr married spouses: thynking thereby to be very holy cleane & spirituall/ lyke as dyuerse other heretikes before ad sens hath done. But Paull commaundeth them to mary the one to geue dewe beneuolence vnto the other/ no doubte for the auoydinge of whoredome and eschuing of vnclennesse. For it foloweth in Paull immediatly after.

The worke of matrimonye is no synne.

The wyfe hath not power of her owne body

The Christen state

body / but the husbände. Likewise the husband hath not power of his owne body / but the wife. Wherby he forbiddeth / that eyther of them shall denye his body vnto the other. For they two sayeth the Lorde also / are one bodye.

Herof doubtlesse dyd the holy & godly lerned bishoppes take the same which he spake in the great counsaill at Nicea where as he sayd / that it is cleanness also / a man to lye with his owne married wife. For Paul in the same chapter speaking of wedowes & wydowers sayeth that it is good yf they so remayne / but immediatly addeth he therto / sayenge. Neuertheles / yf they can not absteyne / let them mary. For better it is to mary / then to burne. And within a litle after he saith morouer / But and yf thou take a wife thou synnest not. Beholde / what could be more clerely spoken. To mary (saith the Apostle) is no synne / the must it folow also that the workes of marriage are not synne / not of them selues but because of the marriage it selfe and gods ordinaunce.

And that more is then all that we haue yet spoken of / it foloweth farther in Paul. And yf a virgyn mary he or she synneth not. For every man knoweth well / how holy and excellēt a thing virgynite is / & yet saith Paul / that a virgyn sinneth not yf he or she lose their virgynite in marriage, Then must it folow / that
god

god rekeneth not the woꝝke of mariage
foꝝ synne & vncleennesse. But synne and **Deflous**
wꝝked vncleennesse it to cōpꝛte whoꝝ **ryng of**
dome. fꝛithꝛe & abhominable is it to foꝝ **vyrmins.**
ce oꝝ begyle a virgyn. fꝛoꝝ Paul saith
furthemoꝝe in the. xiiij. to the Hebꝛ. Ma
riage isto be had in reuerēce & honour a
mōg all mē / & the bed of thē that are ma
ried / is vndefiled. As foꝝ harlottes & ad
uoutrers / god wil iudge thē. How much
moꝝe wil he iudge thē that raup the vir
gyns? Job saith in the. xxxi. Capter. I
made a couenaūt with myne eyes / that
I wolde not loke vꝑ a virgyn. fꝛoꝝ how
heuy is the punisshemēt of god frō abo
ue? And what inheritaunce & rewarde ge
ueth the almighty frō an hye? Destroy
eth he not such vnchrystes & casteth he not
out thē that medle with such wickednes
se? &c. The wise man Salomon saith
Prouer. v. Be glad with thy married wi
fe / whom thou hast takē in thy youth / &
loue her as a deare chosē hynde. Let her
brestes satysfye the at all tymes / & reio
ysc still in her loue. fꝛoꝝ why shuldest
thou come nyghe an harlot (my sonne)
and haunte the bosome of a straūge wo
man? In the which woꝝdes / Salomon li
ke as Paul also comēdeth & prayseth the
loue & woꝝke of mariage as clenlynesse /
but dꝛaweth mē from wboꝝdome as frō
it that is nothing but fylthꝛe. Therfoꝝe
(doutlesse) mariage was instituted to a
hoppe wboꝝdome and vncleennesse ad the
woꝝke

The Chyisten State

wozke of mariage is rekened of god for
no synne. All theſe thinges I haue lar
gely ſpoken of / and proued and confir
med them with holy ſcripture. And
though I dyd not gladly take in hand to
wryte of this matter / yet haue I done all
this to helpe many ſnared conſciences /
which without occaſion thorow the ig
noraunce of gods lawe / do piteouſly
trouble and bere them ſelues herin. I ho
pe therfoze no man will myſcouſter me /
ſeyng I haue ſpoken nothinge but that
which Paul dyd wryte afore.

meaſure
of chame
faſtneſſe.

And in all this matter is it well to be
conſidored that like as Chamefaſtneſſe / co
lynneſſe and temperaunce is good in eue
ry thinge / ſo is it good here alſo and ex
ceeding neceſſary. Wedlok is honora
ble and holy / therfoze muſt not we as
Chameleſſe perſones caſt a waye good
maners / and be come lyke vnreaſonable
beaſtes. God hath geuen and ordeyned
marpage to be a remedy and medicyne
vnto our feble and weake fleſh / to ſwa
ge the diſquiernneſſe therof / and to the in
tent that we ſhulde be cleane and vnde
fyled in ſprete and in body. But yf we
rage therewith / and be chameleſſe in ou
re wordes and dedes / the oure myſtem
peraunce and exceſſe maye make it e
uell which is good / and deſyle it that is
cleane. Paul alſo is content / that as con
cernyng the bed / married folkes vpon a
due occaſion / may lye the one from the
other

Of marrimonpe.

33

other. But so that it be with the good cō
sent of them both. And that not all waye
oz long/ but onely for a tyme/ lest the de
uell be busye / and tempte them with
wickedome oz vnclennesse / oz deceaue
them with aduoutrpe.

The thirde cause is this : Euen to the
intent that the one maye be an helpe
cōforte to the other acording to the will
of God/ auoyding solytarynesse : which
the Lorde exprested with thes wordes.
It is not good for man to be alone. I
wyl make him an helper to be nexte vn
to him. And within a whyle after / he
saith morouer. They both shalbe one
flesh/ oz one body. So that like as in the
partes of a mans bodye ther is a mutu
all helpe and participation of the one to
ward the other. Euen so ought it to be
also among married folkes. The one
ought to be an eye/ eare/ mouth/ hand/ &
foote to the other. In trouble / the one
must be the conforte of the other. In ad
uersyte must the one be the others refre
shing/ & in all theyr lyfe must the one
be the helpe & socoure of the other. And
these are the causes why wedlok was
ordayned/ & wherfoze they that are faith
full beleuers do mary / & the occasions
where vpon the consent doth leane and
rest.

The.xj. Chapter.

The ende frute and commendacion of
holy wedlok. Now blessed honozable/
and good a thinge it is,

E

Wp

To a boy
de solita
rynesse /
to helpe
& cōforte
one a no
ther.

The Christen state

By this now is it easie to vnderstand/ what is the end/ vertue / & frute of wedlok / and how holy/ profitable / and good a thinge it is. This is the end of mariage wherunto it leaneth: Not to be a lone/ but to haue a companion in this life that will helpe to beare welth and woo / euen such one as thou canst fynde in thine hert to loue/ and of whom thou art loued agayne that by the same thou mayest fynde a medicine and swaging of the weaknesse of thy vnquyete flesh/ and so a boyde whoso dome and all fylthy lpyunge / to bringe by children vnto the prayse of God/ and to the publique welth/ profitt & counfort of thy selfe & other thy neyghbours. &c.

The operation of
wedlok.

Wherefore the vertue/operation/efficacye and frute now of mariage/ is to comforte/mainteynce/helpe/counsail/ to cleanse/to further/vnto good maners / honestye and Chastitee/ to expell vnclennesse / to a vauce the honoure of God and the publique welth / and to set by many other such vertues moo.

Wedlok
is holy &
honorable.

Whereof commeth it that wedloke is a greate worke & holy ordinaunce of god/ which defyleth or vnhaloweth no man/ saue him that taketh it vpon him with an vnclene hert. Whom (to save truely) not the mariage/ but his owne wickednesse/ defyleth. For it is allwaie holy & right in it selfe/ and all such as receaue it with true hertes / doth it halowe and
byng

bring to honoure. It hath euer also bene of an excellent estimacion and had a glorious name of all prudent people / in so much that Paul durst boldly saye: Wedlok is honorable amonge all men / or in all the worlde.

For wedlok dyd god institute by him selfe / and not by his angels or holy men / as he dyd other good statutes and ordinances. Yee euen at the begynninge to kepe it in hande in Paradise that garden of pleasure / no doubt for the comode and not for the greife of man. Without Paradise were all other ordinances made / but euen in paradise was wedlok ordeyned. And yf all ordinances haue theyr propre commendacion and honoure of theyr first beginner / of the antiquyte / of the place where they are made or of the profit that they bring: Then verely is wedlok moost worthy of prayse and honoure / as a thinge instituted of god him selfe / euen in paradise / at the begynning of the worlde / for the welth and commodite of man.

Therefore in mariage lyued the holiest the most vertuous / the wyfeliest and most noble men vpon erth: yee the holy goost is not ashamed / euen in the first booke of the byble / very plainly to talke & wyte **Genesis.** nothinge els for the most parte / then of mariages / children / of birthes / and such other poyntes of householding in wedlok. Adam was a married man / so was

The Chastiten State

Enoch/Noe/Abraham/Loth/Isaac/Jacob/Joseph/Job/Moses/Aaron: And so were other regentes/iudges/ & kyniges/ Josue/Gedeon/Whinees/Samuel/Dauid/Ezechias/Josias/Olcas/Maias & other prophetes moo. Dauid commendeth the state of mariage as a synghular blessing of god/which he sendeth to the that loue him/and whom he loueth:and saith. Psal. cxxvij. Blessed are they all that feare the lord / & that walke in his wayes:for thou shalt lyue with the thinge that thou hast gotten thowto the labour of thy owne handes. O how blessed & happpe art thou? Thy wife is as a frutefull vyne that standeth by thy house syde: Thy children round aboute thy table / are euen like olyue trees newly planted. So thus shal he be blessed that feareth the lord. &c. And this is the cause that the wyfes of the old testament toke it for a great dishonoure & plage/ when one of them was at anye tyme barren or vnfrutefull.

In the new testament it was the good pleasure of oure lord Iesus/to be borne in mariage. For the virgin Mary was married vnto Ioseph of the house of Dauid/ yet conceaued she of the holy goost/ & brought forth her childe beyng a virgin her selfe/ & remayning a virgin. The first miracle that oure Lorde Christ dyd the same wrought he at a wedding/and namely such a miracle as is able to ge-

ne consolacion in mariage/that(euen in
 thinges pertayning to this temporall
 lyfe) god wpll not leaue the vnprouided
 for/that mary in the feare of him and in
 the fapth of his euerlasting worde: Yre
 that he both can and will turne the vn-
 sauery water of all trouble / in to the
 swete wyne of gracious comforte. Waul
 calleth they? doctryne that inhibite and
 forbyd mariage/the doctryne of the de-
 nell/and saiet. i. Timot. iiii. The sprete
 speaketh euidently/ that in the later ty-
 mes some shall departe from the faith/
 and shall geue hede to disceatfull spres-
 tes and to deuelysh doctrines / thozow
 them that are spers in ypocrisie / and ha-
 ue they? consciences marked with an
 whor none / forbyddinge to mary. &c.
 Therfore foloweth it that the doctryne
 which doth setforth & knowlege wed-
 lok to be holy/honorable/profitable/ne-
 cessary and good/ is gods doctryne/euē
 true and good/holy/and budcyled.

The xij. Chapter.

Howe Shamefull / bycious and abhomi-
 nable/the synne of whordome is.

AND to the intēt that the prayse/
 honour/goodnesse/ & comenda-
 cion of holy wedlok/may the mo-
 re clearly appeare/ I will now
 set whordome right ouer agaynst it on
 the other syde/ & declare howe Shamefull/
 bycious/ & abhominable it is before god
 & all honestie, That yowth may loue the

The Christen State

honoure of god / & auoyde dishonour: &
that euerie one may eschue vicious whor-
dome / and betake him to holy wedlok.

**Whor-
dome
is
the
enemies
of
Christ
which
is
his
owne
bodye.**

Paul the chosen man of God / writeth
thus to the Corinthians. Flye from whor-
dome. All the synnes that a man doth / a-
re without his body: but who so commit-
teth whor-dome / synneth agaynst his o-
wne body. And immediatly afore the
sayd wordes / he expreth the vnder-
standing of this sentence / and saith. Know-
pe not that your bodies are the members
of Christ: Shall I then take christes me-
bers / and make them the members of
an harlot: God forbid Paul then when
he spake these wordes. (All the synnes
that a man doth. &) had respecte vnto wed-
lok. For lyke as wedlok maketh of two
persones or bodies / one person and o-
ne body: Euen so likewise the spirituall
marriage / namely the receauing of gods
grace / in that we are baptised in to crist
and become Christen maketh one body
betwene Christ and vs beleuers / so that
we be called and are in dede Christes
members. Now lyke as he that is ma-
ried / yf he take a nother besyde his wife
doth synne agaynst his owne body: Euen
so likewise doth that Christen man syn-
ne agaynst his owne body / yf he com-
mitte whor-dome. For he dishonoureth
the grace of Christ / and defyleth the ho-
ly covenante made betwene Christ and
him. For it foloweth in Paul. Knowe
pe

ye not/that he which ioyneeth him self to
an harlot/is become one body: for they
two saith the lord shal be one flesh / or
one body. But who so cleueth vnto the
lord/is one spere. Neuertheles thozow
whordome is the spere banished and ex
cluded. For thy spere/hert/ and mynde/
that ought to cleue vnto the lord/is ioy
ned to the harlot / with whom thou art
one & incorporated. Therfore they that
committe whordome/do synne agaynst the
couenaunt and spiritual marriage/ wher
with we must be iopned vnto Christ.

Furthermoze it foloweth in Paul: **O** Whorde
knowe ye not/ that your bedys shuld be me rob
the temple of the holy goost/ which is in beth god
you whom ye haue of god / & that ye are of his ow
not in your owne powre: for ye are dear ne.
ly bought. Wherof it foloweth constan
ly that they which committe whordome
do dishonoure & waite a way theyz ow
ne bodies. For they geue ouer theyz me
bres/pee theyz hert & mynd/ vnto whor
dome. And yet Christ for his honour &
oure clenelynesse dyd bye the same/ and
that not with money/ but with his ow
ne blood. It foloweth also / that they
which are geue vnto whordome/be vnder
der the great plage of god. For Paul sa
ieth here/that christes mes bodies are the Whorde
temple of god the holy goost. Thus saith me desy
he. i. Cor. iij. If any man desyle the temple leth the
of god/him shall god destroye. Is it not temple of
an horrible defiling of gods temple/to set God,

The Christen state

that vycious harlot Venus / euen in the
place where god shuld reigne with his
spere / & to be topned / & do seruice vnto
her with body and soule: Let them come
forth now that will allway excuse syn-
gle fornicacion / as though it were not
synne (or at the leest not so great synne)
one synge personne to abuse another
Paul the Apostle of Christ saith / that
whordome deuydeth vs from god / breake-
th the couenaunt which we haue with
god / spoyleth and robbeth god of that
which is his / mysordneth the membres
of god / maketh of christes membres the
membres of an harlot / defyleth & vnhalo-
weth the temple of god / the therfore that
wyl folow whordome / shall god destro-
pe: yf all this be to be esteemed but a smal

**Whordo-
me hurt-
eth men
out of
heauen.**

thing / then do I confesse / that whorde-
me and fornicacion is eue as lytle a syn-
ne / as vycious bayne people do make it.

It is more then ones also / that Paul
him selfe denpeth whoremongers of hea-
uen / who so beleueth not my wordes / let
him reade. Rom. i. i. Corin. v. and. vi. Sa-
lat. v. Ephe. v. i. Test. iiii. To the Hebrue-
es he saith plainly / that as for whor-
mongers & aduoutrers / god wyl iudge
them. What can be more sayde: Yf thou
not withstanding all this / wilt yet saye
that whordome or fornicacion is no syn-
ne / then cryeth the holy prophet I saye
that horryble woo vpon the / and saith /
I saie. b. cap. Woo vnto you that call eu-
ell /

well/good. Or do ye not knowe/that euen
now in this tyme/god doth sore punishe
whoredome as a great vyce? Paul saith
1. Corin. 6. Let vs not commytte whor-
dome/as some of them of olde dyd/ & were
destroyed in one day a great nombre. It
is euident what sleaundie and disho-
noure/ Samson brought vnto him selfe
specially to the glory and name of God
among gods enemies & hys/ & among
all the children of Israel with his bolde
& vyicious whordome / & how shamefull
an ende he made by the meanes of the
same harlot.

In the fifth of the prouerbes doth Sa-
lomon saye after this maner. The lippes
of an harlot are as a swete droppinge
hony combe/and her throte is softer the
oyle: but her end is bitterer then death/
and as sharpe as a twey edged swerde.
Her fete lead vnto death/ & her path dra-
weth vnto hell. Therefore se that thou go
not in vnto her / nether drawe nyghe to
the doores of her house: lest straungers ha-
ue thy substance / & lest the cruell gett
thyne increace. With fewe wordes doth
Salomon descrybe the most and swete
disceatfullnesse of whordome/ which per-
leaueth behind it a perpetuall bitter-
nesse/and backely he sheweth / how that
whordome destroyeth in soule / in ho-
noure/in body/and in good. As for ex-
amples / we nede not to set forth anye/
ther are to many before oure eyes / the
more

Whorde
me spo-
leth a mā
of his ho-
nestye be-
dye / and
good.

The Chyssen state.

more pite. The storyes do testifie / that
the french poches came of an harlot in
to the worlde thowto whordome. How
many a man hath consumed all his sub-
staunce and goodes with harlottes / and
at the last hath bene hanged / drawne or
headed: &c.

**Whore
mongers
haue no
scsh.**

Yet go the Chamelesse harlottes / furth
still in to theyr owne perdition / byce / &
abomination: pee & undertake to blas-
pheme wedlok / and somewhat to excuse
theyr owne myschefe: therfore talke they
of much trouble that is in wedlok. And
as for theyr whorish life / it is nothing
els but open byce / and abomination be-
fore god and all honest people. Filthye is
filthynesse still / although the filthy wop-
ne delpte therein. They speake much of eu-
ell wiuers / which wham some men had
taken / coulde not be ryd of them with
anye fayre meanes. And yet cā they not
leauē theyr bayne craftie and vnfaith-
full harlottes / of whom they thē selues
are mocked & scorned to the bittermost /
pee and are fayne to suffre more of such
bycious and filthy bodies / then any mā
doth of his honest wife. They speake
much likewise of byrninge vp of chy-
dren which are borne in wedloke. And
yet they them selues in whordome are
fayne to byrninge vp the bastardes that
they haue gottē / like as a fore tyme they
were wout to buylde Maymet houses
and felde chapels / with colleccions and
gather

gatheringes of euery man.

They speake of much trauayle and carefullnesse / how the houtholde must be broughte vp and prouyded for in wedlocke. And yet the dotinge fooles them selues are fayne to nourish those shamefull harlottes wpth much greater care / and yet be afrayed / that when they haue done theyr best / the greedy sack wpll not be fylled / and that the fylthy strompet will yet bring forth a greater rekenyng / bpō thy trencher / and all to get the bagg of money in to her owne handes. Morouer a monge whores is waisting and expēses most regarded / nether art thou welcome but thy money. Nomore money / nomore loue. I must haue the money and purse saith the harlot / take thou thy clooke and thy baggage. Let another come that hath more money / for he hath bene in the bath / and is dispatched. Thus maye he bite his lippe and cratch his pate / and take that for his farewell / that he getteth of his harlot.

They complayne morouer of the crying of the children in the nightes / and how that married folkes can not slepe / but must watch by the meanes therof. And yet the dotyng fooles them selues go all the night long bp and downe thorow the stretes / & kepe the deuels watch with paynfullnesse / frost / and burst. Let no reasonable man therfore be snared still in whoredome by such harlots.

res/

The Christen State.

res / to the sclauder and dishonoure of
holy wedlok. Whordome (no doubt) /
hath much more disquietnesse / anguish /
and trouble / then hath the holy state of
marriage. The payne also that is in ma-
riage / is godly and honest. God geueth
such patience / strength / and good wyll
vnto the faithfull / that they can easely
a waye with all maner of coniugale ca-
res. As for harlottes / they are the de-
uells martyrs / and haue allwaye disho-
noure and shame. The. xiiij. Chapter.
How it is agaynst S. Pauls doctryne
to mainteyne the stetes: how many dy-
uerse and sundry dyscaies / cometh thro-
we haunteynge of the same.

Where as certayne men saye:
yf whordome be so great a syn-
ne before god / & bring so much
vyce & myscheefe with it / why
do some hyghe rulers & prela-
tes of the world then mainteyne open
stetes? To that I answer: Many thinges a-
re suffred / that ought not so to be / & yet
for suffering therof / ar the sufferers neuer
the better. But let those prelates & regen-
tes of the world make answer vnto god
for their owne acte. God hath commaun-
ded the and vs all: Thou shalt not com-
mytte whordome. Let euery christen ma-
n folowe him / whatsoeuer other folkes
suffre or do. The holy Apostle Paul sai-
eth: Let neither whordome nor anye vn-
clennesse be ones named among you /

as it becommeth sayntes. Eph. v. Chap.
Now yf among Christen folke as an ho-
ly people that is cleved thorow the bloud
of Christ there may no whoredome be na-
med/muchlesse no doubte ought vicious
rewes to be set by and openly mainre-
ned / for a playne shame is it and a ma-
nifest confusion. Let them therfore that
mainteyne such shamefull houses / loke
well to them selues / how and what an-
swere they will geue vnto god for this
their acte.

They that saye they are suffred for a-
uoyding of greater in conuenience / let
thē considre whether their meane to put
a waye a worse thing with an euell / be
a meane that is comely and pleasing vnto
god . Or whether god hath at any tyme
commaunded or geuen licence / to
suffre and mainteyn open and shame-
les whoredome / that virgins maye be the
lesse forced & defloured / or that yet worse
things be not committed of wilfull
persones . Paul saith. Thou oughtest
not to do euill / that therof might come
good except thou wilt be dampned iuste-
ly. Roma. iij. We fynde daylie by expe-
rience / that the same way helpeth not / &
that there are whoze houses and in the
meane season the worse thing not esch-
ed. And therfore euell with euell / and by
re with byce do runne together / so that
abomination and myschefe preuaile-
th . Wherfore let every reasonable
Christen

The Christen state

Christen mā cease now from vyce/bri
le who so list: yf thou wilt do that God
caminaūdeth the/ and the thing wherof
thou mayst haue woꝝhippe and welfa
re in the sight of god and honest people
thē medle not with harlottes/nether co
me at the steeves. Mayntayne thē not / s
ble them not. But to auoyde whoꝝdome
let euery man haue his owne wyfe and
euery woman her owne husband.

obiectiō

Yee but it is not mete for euery man to
marry. Many pooꝝe mariages make ma
ny beggers. Ther is no man compelled
to marry/nether yet a foze the tyme / nor
whan thou hast not a conuenient cause
thereto. Onely yf it be not mete for the to
be vertuous/ it shalbe no vycious thing
to marry. Now yf thou thinkest/it will
not frame with the to marry/ then leaue
thyne whoꝝdome also. And then we are
a greed. For gods sake man/kepe thy sel
fe honest/sober/pure and cleane / vntyll
the tyme that it be mete and expedient
for the to marry. Thou wilt say: alas
we are but flesh and bloud. I answer:
were not our foꝝe fathers flesh & bloud
also: Wpd they therfoꝝe contynue still in
childhode: Or haunted they harlotrye in
the meane tyme? Beholde the example
of Isaac/Jacob/Joseph and other excel
lent men/which married not tyl they we
re of a good and perfecte age / and yet
neuertheles spent theyꝝ youth vertuous
ly in cleynesse of lyfe, Therfoꝝe shal

be oure yowth feare god likewise as they
 dyd/ haue gods commaundement befo-
 re theyr eyes/call vpon God for grace/
 auoyde ydolnesse and all that maye pro-
 uoke to an vnclenly liuynge: and geue
 them selues to labour/ and resyst man-
 fully in tentacion. But now we fynd it
 othertwise/ for oure yowth hath lytle re-
 specte vnto god and his commaundemē-
 tes/ calleth not vpon god/goeth by and
 doth ydle/ haunterh euill company &
 dronkenesse. Wherof comyth it now
 that they can not restryne / & they thin-
 ke that they must nedes folowe harlot-
 tes still/or els haue wyues / and yet can
 they nether labour nor get theyr liuing
 And thus come they to naught: therfore
 is it theyr owne vnrchristyennesse and not
 holy wedlok that destroyeth them.

Doth not the hauntering of harlots ma-
 ke beggers also? Whence come then
 such swarmes of beggers and wretched
 pockye people: Euen of whordome get
 they that mischefe for the most parte.
 And this doth no mā esteeme nor cōsidre.
 But whan a good vertuous yong man
 which is come to his age/doth honestly
 mary/then is the walet brought before
 him/to feare him/ or els to withholde o-
 ther mē frō holy wedlok/ & to make the
 cōtyne still in whordom: this cā the so-
 uerayn deuell do. The ryche/faithful/ & almi-
 ghty god dyd neuer fayle any mā that se-
 keth him in trespase belefe/that labourerh
 faith

The sto-
 wes ma-
 kerh ma-
 ny beg-
 gers.

Whor-
dome.

wanton
counsail

The Christen State

faithfully / & that is vertuous & honest.
Let no man therfore be snared syl in
synne. To be whor / whordome with-
draweth & separateth the mynd fro god
maketh vs to breake our conuenaunt/
dishonoureth the grace of God & mem-
bers of christ / robbeth god of that which
is his / vnhaloweth the temple of God/
& plucketh vs vterly with sperte & flesh
in to the myre & in to all fylthynesse / ma-
keth vs of men beastes / defyleth body &
soule / taketh from vs all oure substan-
ce / honestie & good / Chameth / destroyeth /
& carieth vs to hell with wretchednesse /
misery / & sorow. Contrarywise: wedlo-
h delyuereth vs once from all such incon-
uenience. And therfore is it a myserable
thing / that all thys wyl not be consy-
dered / & that yet also there be olde men /
which esteeme / whordome to be no syn-
ne / and talke so lightly and wantonly
therof befor yong people / that yowth
becynge prouoked forwarde in their wic-
ked purpose / are now the moze hard har-
ted and obstinate therein.

Deare chyl dren / harken ye rather vnto
Paul the electe seruaunt of god which
speaketh out of the holy goost these wor-
des : Be ye sure / that no whor monger
or vncleane persone hath inheritaunce
in the kyngdome of Christ and of God.
Be not disceaued with vayne wordes.
For because of such thinges cometh the
wraoth of God vpon the chyl dren of vnb-
elieve,

lene. Marke this well and remembre it. God will not regarde the wanton and hyle communication of such so light as they make it. Wherfore yf ye will eschape the wrath of god / then kepe your selues from whordome and marpe at your iuste age.

The. xiiij. Chapter.

How shamefull / and wicked arkyng
aduourtye is and how it hath
of olde tyme bene puni-
shed hetherto.

And like as whordome hath euer bene taken for an abhominacion among all honest people in the whole world: Euen so haue they esteemed aduourtye to be a thing much more shamefull and vtterly to be abhorred. In so much that all vertuous rulers see and that euen among the hepthe haue punished it with the payne of death.

Whan Abraham came with Sarai his wife in to Egypte / & the Egyptians thought that he had bene Abrahams sister / they toke her and brought her to the court vnto kyng Pharaos. But the lord punished Pharaos and all his house with great plagues / because of Sarai / & yet comyspreid he no hurt with her / and that he byd was done of ignorance. For whan he vnderstode that he was Abrahams wife / he sent for him / and sayd, Why hast thou dealte thus with

How god
plaged ad-
uourtye be-
fore the
laws
written.

Gen. xij.

I me

The Chyssen state

me: Wherfore toldest thou not me / that
 she was thy wife: &c. There hast thou thy
 wife / take her and go thy waye. And
 sayng it is thus / it may well be confi-
 dzed / that god is much more displea-
 sed with them that wilfully comitte ad-
 noutre. In the twētyeth Chap. it is writ-
 ten that at Gerar / Abimelech the kyng
 of the Philistines took Abrahams wife / as Pha-
 rao had done before / and it appeared un-
 to the kyng in a dreame / and was sayd
 vnto him. Beholde / thou art but a
 deed man / because of the woman whom
 thou hast taken / for she is a nother mans
 wife. And yet had Abimelech commit-
 ted no actuall dede with her / no more the
 Pharaos had done a fore. Therefore sayd
 God also afterward. Yf thou dost
 not deliuer her agayne vnto Abraham /
 be sure / that thou shalt dye the death /
 and so shall all that thine is. Dyd not
 god with these wordes declare manife-
 stly / what sentence and iugemēt he hath
 geuen vpon aduouters? Wherfore
 Joseph / when he was prouoked of his
 lordes wife to accomplishe her will / sayd
 he: My lord hath committed all thinges
 vnto me / sayng the onely / for thou art
 his married wife. How shulde I then
 do so greate hurt / and synne agaynst
 god: Gen. xxxix.

Job saith in the. xxxi. Cap. Yf my heart
 hath lusted after my neighbours wife /
 or yf I haue layed waite at his doores /
 the

thē let my wife be a nother mā's harlot
 and let other mē lye with her. Wherewith
 doth Job knowlege it to be reason/that
 he be measured with such measure as
 he hath geuen vnto other mē/ye he hath
 broke his wedloke/whych thinge yet he
 dyd not. that then other men/ shulde ser
 ue hym wryth the same satyce. Therfo
 re seynge the punishment of aduoutrye
 is a meate that all mē can not chete/let
 euery man consydre by hym selfe/ how
 lothe a nother man wold be therof: and
 let hym nortouche a nother mā's wife/so
 shall his also not be medled withall. It
 foloweth I Job. for this is a wickednes
 se & synne that belongeth to the iudge/
 yee a fyre it is that consumeth alltoge
 ther/ & plucketh by all a mā's sustaunce by
 the rotes. With the which wordes Job
 doth knowlege/ that aduoutrye is such
 a vyce and wickednesse/ as perteyneth
 to the iudge/ that is to saye/ ought by
 right to be greuously punished of them
 which be in auctorite (if they were not
 aduouterers thē selues) for it is a fyre
 that consumeth alltogether/ both body/
 honestie/ good/mynde/ hert and well
 fare. And all this was exercised & practi
 sed/ a fore the law was geue to the peo
 ple of Israel by moyses.

And in the law doth god appoynte a
 certayne punishmēt for aduoutrye among. The puni
 shment for trasgressiōs & laith/Le.xv. Who shement
 so comitteth aduoutrye with any mans of aduou

The Christen State

type in wife/ shall dye the death both the man & the lawe the woman/ because he hath broke wed- of god. lok with his neyghbours wife. And

How ad Deut. xxi. is the same law recited agayn- voutry ne/ and confirmed.

was puni Neither was aduoutrye so soze puni- shed a- shed among the people of Israel onely/ mōge the but also the theythen bled mortall ex- theythen. cutions therof. This will I now declar-

Let lepre ters. When any of the Lepzelians we- ianozum. re taken in aduoutrye / they were bound- den / and caried thre dayes thow the citie/ and afterward (as longe as they ly- ned) were they despyled/ and with shame and confusion/ reputed as persones de- solate of all honestie.

Let zaleu Among the Locrensiens dyd zaleucus si. forbyd aduoutrye vnder a great puni- hment. The transgressours caused he to haue both theyr eyes thru't out. And when his owne sonne was taken in ad- uoutrye/ he had them put out is one eye as iudges/ and the other dyd he him self

Germani. put out as a father. In the dayes of oure foze fathers the noble Germaynes (as soze they came to Christen faith) the puni- shment of a woman that brake wedlok stode in the power and auctorite of her husband. And at the lest he might stripe her out of her clothes / thru't her out of his house/ and beate her opely with rod- des in the citie or towne / euen before her frendes & c. As Cornelius Tacitus maketh

Of matrimonye.

41

maketh mention / who also wyrteth
these wordes. Among the ther was no
ne that laughed at the mysdede / and to
defyle or be defyled / was named a mon
ge them to be as much / as not to do acor
dyng to the course / maner and custome
of the worlde.

Marke now well in how much better
case they stode / then we / which laughe
at all synne and byce:pee at all abhomi
nacion / as fightinge / warrpng / where
huntpng / wedlok breakinge / masking /
mōmpng / to much drynkinge / excelle in
eating / and all vnclennesse do we excuse
with these wordes. It is the maner &
comen course so to do now in the world.

Opilius Macrinus the emperour of Lex Opti
Rome / bled to punishe aduoutrers with
fyre. For them whom he found in aduou
trye / caused he to be be wnde and to be
burnt together quicke. This doth Juli
us. Capitolinus wyrteth of him. And a Lex Julia.
mong the Romaynes was there a comē
lawe (called lex Julia) which wolde / that
execucion shuld be done vpon aduou
trers / with the sword. The same lawe
stode in strenght in C. Marc's tyme / who
wyrteth / that a certayne yong man and
a married wife / were iugded and put to
execution with the swerde because of ad
uoutrye. And the same lawe (called lex
Julia) de stup. et adult. dyd the Christen
Emperours receaue / and of Justinian
is appoynted / lib. iij. Tit. xviij. de
 § iij publicis

The Chyristen state publicis iudicijs.

The lawe
emperiall

In the lawes of Wamburgh concernyng the iudgemētes of death vnder the tyele/ how trasgressiōs ought to be punished/ are these wordes red. Yf a married man bring a mortall accusation vpon a nother man / for anye fylthy acte that he shuld haue committed with his wife/ and conuyncteth him therof/ the same aduoutter shall with the swerde be punished vnto death/ acording to the sentence of the lawes Imperiall. The aduoutresse also hath forfeitted vnto her husband all her dowry/ substance/ and goodes/ and shall for a perpetuall penaunce and punishment be locked and shut vp in prison. The same likewise is red in the iudiciall lawes of the holy empyre of Rome/ decreed vnder the Emperour. Charles the fifth/ in the yeaere. M. D. xix. And. M. D. xxij. at Augspurg and at Regenspurg. Yf a married mā bring a mortall accusation vpon a nother man because of aduoutrye committed with his wyfe/ and preuayleth in sentēce agaynst him/ the same aduoutter and aduoutresse shalbe punished acording to the determination of oure fore fathers and of oure imperiall lawes. Now what punishment the imperiall lawes haue appoynted/ it is declared afoze.

Why ad
uoutre
was so so

This allegacion concernyng the punishment of aduoutrye I am sure will many men vnderstande and esteeme it so
re and

re and vntollerable. But yf they wolde
 confidre the matter right / setting affec-
 tion and euell custome a syde / and wold
 ponder well what aduourtye were / &
 what foloweth it / they shulde not wou-
 der so sore at the punishment. Aduourtye
 is a destruction and hyghe dishonoure
 of the ordinaunce of god / a wickednesse
 growen out of the deuell and ydilnesse
 of the flesh / a shamefull vnfaythfulnes-
 se / a wilfull truce breakyng and periury.
 And that this is so / maye euery man
 confidre by the chapters goynge afore.
 Wedlok is the ordinaunce of god in
 the which both the parties ought so to be
 knyt the one vnto the other / that they
 be not diuyded. Paul saith also / that
 aduourtye is a worke of the flesh. Not
 withstanding / manifest it is that ma-
 ried persones at their entraunce do ma-
 ke a perpetuall conuenaunt / and there
 callyng vpon god and takyng him to re-
 corde before the whole congregacion /
 they promesse trouth and fayth / with
 mouthes had the one to the other. &c. Now
 yf it be but a small trespass to dysse-
 mble / to breake / to destroye / and to treade
 vnder fote all this to: for we are trouth
 geue before god and the church / and no-
 thing to regarde honestie and faith /
 the must I nedes cofesse / that the punish-
 met of aduourtye was so rygorous i the
 olde tyme. But yf it be a iust thing / erne-
 stly to punishe vnfaythfull periury / the

re pun-
 shed.

The Chyssen state

despyling and contemnyng of god and all honestie / then is also the punishment of aduoutrpe right equall and not so loze.

Item / of the losse of a good thing shulde be valued after the estimation of the owner / then (as touching this life) there is no greater damage / then a man to lose his owne body. Now is it certayne that both the parties married / are but one body / and that (as Paul saith) the husband hath no power of his owne body but the wife / neither hath the wife power of her owne body / but the husband. Wherfore who so committeth aduoutrpe / the same taketh away / stealeth / and robbeth the other of his owne body / euē his principall and best good. Or what honest personne had not rather fynd a thefe stealyng his treasure / and to suffer the losse of the goodes / then to fynd an aduoutrre by his married spouse / and to reape dishonoure in her.

Aduoutrpe Both these vyces therfore (theft and a theft cō aduoutrpe) doth Salomō in the sixte of pared / the the Wonerbes) laye vpon the balaunce one to the the one agaynst the other / and Metweth other by how that aduoutrpe is the lozer and more Salomō. re tedpous / sayenge. A thefe is not vtterly despyled / that whan he is hongrye / stealeth to fede him selfe / for whan he is taken / he must restore seuen tymes as much / or els all his substance. But he that is so farre out of reason as to brea
he

he wedlok with a nother mans wife /
doth epyther destroye him selfe / or els get
teth him selfe stryppes and Chame / which
Chame maye neuer be topped out. For
the wrath of gelousye and of the husband
(yf he haue tyme to reuenge) wyl not
be intrated : he will not be perswaded
with prayer / yee though thou geuest him
rewardes he wyl not receaue them.

This comparison doth euery man vnder-
stand. For though a mans good be
stolen / yet yf it be refozed him agayne
without hurt / he wil be intrated / for as
much as it was done (happelye) thow
pouerte. But yf a man take his wife in
aduoutry / he will not be pacified. For it
is a very beestly and wicked thing.

Moreouer / yf a man take a thefe with
the demauner yet hath he no power to
avenge him selfe and to slaye the thefe.
But yf a mā fynde an aduoutrer at the
dede doyng / he maye be auenged. And
though he do wounde / Chame or kyll the
aduoutrer and the aduoutrisse / yet shall
he not be punished for the death of the.
Out of all which wordes euery man pla-
nely vnderstand what byce is most gre-
uous befoze god and befoze all indifferēt
iudges. Befoze these wordes also / sa-
ieth Salomon. Maye a man take fyre in
his bosome / and his clothes not be bryt?
Or can one go vpon whore coles / and
his feet not be hurt? Euen so / whoso-
uer goeth in to his neyghbours wife / &
toucheth

The Chasten State.

toucheth her/ can not remayne vndefyl-
led. Wherby he declareth furthermo-
re the daunger and greatnesse of this by-
ce/ threatenynge them that thynke (like
fooles) to kepe theyr aduoutre secrete/
and that they shall neuer be taken & puni-
shed.

Alteraci-
ons & ali-
enacions
of hereta-
ges.

It serueth to oure purpose/ that thozote
aduoutre great inheritaunces are al-
tered / and the right heyres disherited
For oft tynce it fortuneth / that an ad-
uoutresse hath children by an aduoutrer
and then must the sayde children inher-
te all the substance of their pretended
father/as laufull childre / which yet are
vnlaufull / wherby the father loseth his
honoure/his kynred/his body & goods.
His wife which is his owne body/hath
the aduoutrer defyled/and the vnlaufull
children take the goodes a way. Yet this
be not great wrong & wickednesse/ the
wote not I whata mā may affirme to be
bycious ynough: therfore though aduou-
tre be horrible both in men & women/
yet in women it is most hurtfull & dete-
stable. For besydes that the aduoutresse
altereth the inheritaunce (as I sayde afo-
re) & with false promises and shamefull
disceate/withdraiteth and stealerh it fro
the right heyres/ she laderh first her ho-
nest pooze husband wpth great shame/
great tranaple/laboure/ sorow & payne
in that he is fayne/to bring by those ad-
uouterous children/ which are not his
owne

Of matrimonye.

46

stone. Wheruer / she dishonoureth her
father/her mother & kynred. Her childre
(euen those that are lafull / must be a-
shamed of her / and be doubted of in the
worlde / whether they be lafully begot-
ten or no. Therfore whan they speake of
theyr mother / or heare her named / they
are abashed & ashamed. Aduoutresses al-
so make theyr husbandes to be despyed
and of no reputacion / although they be
vertuous and honest men. They are the
occasion / that folkes come oft together /
which are nyghe of kynred. These and
such like innumerab le confusions / sha-
me/hurt/dishonours & fylthynesse / folow
out of abhominable aduoutry. I passe o-
uer now the murders / popsoninges / tre-
asours / murtherers / batayles & warres /
that haue ensued after aduoutrye / & de-
stroyed both countrees & people. This
dyd the atwncient ad noble men of olde
pounde and conside: and therefore righ-
teously & of iuste occasions appoynted
they the punishment of death for aduou-
trers. Yet wyl we heare howe aduou-
trers excuse ther own byce & pōdye how
reasonably they go to worke. They saye:
Though god haue forbyddē aduoutrye vn-
der the payne of death / yet is the same pu-
nishment not executed / perfourmed or
practysed. For in no place appeareth it /
that aduoutrers were put to death.
For Dauid was an aduoutrer / and yet
receaued he no punishment therfore.

The defen-
ce which
aduou-
trers vse.

Yes

The Chyssen State.

Yee the lord Christ him selfe dyd abrogate and dyscolue the punishment of aduoutry / for asmuch as he comaunded not the woman (taken in aduoutrye) to be put to death / but bad her go her waye, for whan no man had condemned her / he also let her go. Ioan. viij.

Death
was the
punish-
ment of ad-
uoutrye.

To that I answere. God in hys lawe hath ones expessed / how he esteemeth aduoutrye / and how he will haue it punished. Now yf men haue not done gods commaundement and accordinge to the same / the is it neuer the better: yet conserueth the lawe of god vnmoueable and sure. Neuertheles they of the old tyme dyd punish aduoutry with the payne of death / as it is sufficiently proued afore out of the stories. The obiection therefore that aduoutters make / is but vayne. Now though all sentences and iudgements that haue bene executed and practised because of aduoutry stode not in holy scripture / it is no maruayll. For the Byble is not a registre of vnicethes and of such as for theyr wickednesse haue bene put to execution. Or is it not euident ynough vnto you / how it was lyke to haue gone wyth Susanna? Dauid comytted aduoutrye once in his lyfe / which dreyw him also & brought him in to great murther / so that he caused not onely his faythfull seruant Uriah / but other noble men lykewise to be slayne. Beholde what occasion aduoutry geueth

The ad-
uoutrye
of Dauid.

ueth? What commeth of it? Treuth it
 is / he was not stoned to death. But
 what chaunced vnto him? Euen as he
 had dishonoured a nother mans childe/
 so satwe he shame vpon his owne chil-
 dren whyle he lyued / and that with grea-
 te wretchednesse. For Amnon defloured
 Thamar his owne naturall sister. And
 they both were Dauids children. Yee
 Absalom dyd myserably slaye Amnon
 his brother / for commyting that wic-
 kednesse with his sister Thamar. Not
 long after / dyd the same Absalom dys-
 pute his owne naturall father Dauid out
 of his realme / and shamefully lay with
 his fathers wives. Where vpon there
 folowed an horryble greate slaughter/
 in the whych Absalom was slayne with
 many thousandes moo of the comē peo-
 ple. Now let euery man pondre well
 by hym selfe / whether it be not a lesse
 thinge / ones to medle / and so to haue
 execution and dye: then to abyde the de-
 ath of so many / and that so longe / with
 such misery and sorowe. Therfore was
 Dauid sorer punished / then yf he had
 bene but ones stoned vnto death. And
 let euery man lerne hereby / that no mā
 can escape the hand of god / although
 the worlde laye no hād vpon him. God
 punisheth neuertheles: yee and that
 much sorer / whan he doth it not he-
 re / but differreth it to a nother worlde.

Where as they make Christ the lord
 a man

The ad-
uoutresse
brought
befoze
Christ.

The Christen State

a maynteyner of aduouterers / it is a
playne and euydent shame. Christ neuer
gaue lybertye vnto synne. For he saith
I am not come to breake the lawe but to
fulfyll it. Paul saith also. To the righ-
teous is ther no law geuen / but to the
vnrpyghteous and disobedient / to whose
mongers / to persured persones / to lycers
and blasphemers. To the Galathians he
saith. Walke ye in the sprete / so are ye
not vnder the lawe. Therfore / for as
much as aduouterers do walke in the
flesh and not in the sprete / they are vnder
the lawe / nether hath the lord taken
the lawe and punisheiment from them.

Mozouer / as touching the Roipe Job
viiij. we must confidre that the lord sayd
vnto the wife: woman / hath noman co-
demned the: And whā she had sayde / no
man / he answered. Nether do I condem-
ne the. For wyth this answer layed he
befoze her the sentence of the iudges.
And for as much as he was not come
now to geue sentence as a iudge / but to
saue / he wold not condemne her / and so
medled nether with the law nor the ac-
te. The lord was come now to haue
mercy vpon synners / and to call to re-
pentance. Therfore sayd he also vnto
this woman. Go thy waye / and synne
nomore. And wyth these wordes doth
the lord warne all such as are tangled
with aduoutry / to ceasse from henceforth
and to amende. God happelye maye ha-
ue mer-

Repent-
taunce.

we mercy vpon them / and take from the
 the same dishonoure / payne and punish-
 ment / which they haue greatly deser-
 ued . For God hath no delyght in the
 destruction of a poore sinner / but wyll
 rather that they conuerte and lyue. But
 if ye will not turne / if yee will nedes
 be stricken and styl set forth your sha-
 melesse foreheades / then verely doth
 god watch ouer your wickednesse / and
 saith. Mic. v. In the desyre of vn-
 clesly lust / they are become lyke old Gal-
 landes: every one neyeth after his neygh-
 bours wife. Shulde not I punish this?
 Wherfore ye aduoutrers / loke for no-
 ne other / but God wyll plage you for
 shamelesse actes of wickednesse and
 whoredome. For abhominaciō / vyce / per-
 turpe / and shamefull matters are they /
 that ye go aboute withall.

The. xv. Chapter.

How one that intendeth to mary /
 shulde chose a mete / honest / and ver-
 tuous mate.

And hitherto haue I declared
 whence wedlok cometh / who
 dyd institute it / what it is / how
 it ought orderly to be cōtracted
 what be the occasions / ende and vertue
 therof. Item how holy / profitable / and
 good it is. Agayne / how horrible / noys-
 me / & shamefull / whoredome & aduoutry
 is. But for asmuch as in the occasions
 of

The Christen State

of wedlok it is mētioned / how that wedlok was ordeyned of god / to the intent that married folkes shuld spend theyr lyfe in the mutuall participatio of all such thinges as god sendeth / that they may bring forth children / or they may auoyde whoredome / or for the eschuinge of perellous solenelle / that the one maye be a conforte & helpe to the other according to the will of God. And for asmuch also as in the meane season there lyeth great importaunce and waight vpon it / what maner of companion & mate thou chocest / how thou mayest lyue with him and (yf God geue the childre) howe thou mayest bringe the vp. Therefore in this parte of my booke folowinge / I will treatte how a mete / honest & vertuous spouse ought to be chosen. Afterwarde / howe they ought on both the sydes to lyue well and right together / to kepe and increase the mutuall loue and trouthe of mariage / & synallyp how they must well and vertuously bring vp theyr children.

There lyeth much waight in the election of thy mate.

For who so coupleth him selfe with brauling folkes / and cometh to disquietnesse / may not cōplayne therof. Why left he not such contencious personnes without his house? Who so now woll haue a peceable mariage / must not choose him an vnquiet mate. He that will plante any thinge / doth first conside the nature of the ground / in the which he intendeth to plante. Much more shuld

best thou haue respecte to the condicion
of thy spouse / out of whom thou des-
rest to plante children / the frute of hone-
stie and welfare. And like as plantynge
and carefulnesse hath greate power in
all growing thiges / so hath it greater
vertue and strenght / yee and better frute
in the diligent byngynge bp of childre.

Where as mariages and childre do so
tyme prospere euell / the greatest cause
therof / is the faulte in chosynge the par-
tie / and in the childrens byngynge bp.
Now where as we sayle in this behal-
fe / it commeth eyther of oure owne fond
affection which we folow / and are se-
duced therby / or els commeth it of igno-
raunce / as whan folkes wote not wher
vnto they ought to haue respecte / or how
to do in the cause. And seynge that in
these poyntes stondeth the making and
marryng of wedlok / I will first note in
fewe wordes the most necessary thing
that maye be spoken herof. And first
will I speake of the chosynge of a spouse.

The chosynge / is a receauynge or ac-
ceptynge of such thinges as we thynke
are mete for oure ende and purpose. Ther-
fore every electiō hath a synall respect
that it is dyrected vnto. For asmuch
now as oure talkynge here / is of the elec-
tion of a spouse / we must reduce to oure
remembraunce / the ende of wedlok / that is
to saye / the causes why and wherfore it
is contracted. Now haue we hearde a fe-

we hat
the elec-
tion is.

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re/ that the causes why it was ordey-
ned / and wherfore it is to be receaved
of the two persōs/ are these/ euen to the
intent that they both shall contynually
dwel together/ & spend theyr lyfe in the
mutuall participaciō of all such thinges
as God sendeth/ that they may bringe
forth chylde/ or that they may auoyde
whoredome/ or (for the eschuyng of par-
rellouse solitarieynesse) that the one ma-
ye be a cōforte & helpe to the other/ accor-
dinge to the wyll of god. Therfore thou
that wilt chose/ must haue respecte vnto
these forsayde popantes/ as to the small
ende & marke set before the/ & must proue
whether the personne whom thou thyn-
kest to ioyne vnto thy selfe / haue these
popntes/ which thou hast heard nowe re-
cyted. And the same shalt thou well pro-
ue / yf thou wote diligently the ryches
that are in man / of the which I wyll
now speake.

**Thre ma-
ner of ri-
ches in
man.**

Thre maner of ryches are there in mā:
the ryches of the mynde/ of the body/ and
of temporall substaunce. The best and
most precious are the ryches of the myn-
de/ as they without which the other two
are more hurtfull then profitable. The
ryches of the mynde are / the feare of
God/ faith / gods glozy / gods scrupce/
vnderstanding or knowlege/ prudence/
treuth/ sobernesse, righteousnesse / lybe-
ralyte/ chastite/ humblenesse, honestie and
nourture / synglenesse and diligence/
and

Of matrimonye.

So

and such lyke vertues. These lye not all
 nether hyde the selues/ whersoever they
 be / but breake out dyuerse wayes / so
 that they maye well be spied/ but special
 ly in talkyng. For oure Lorde Christ vpd
 saye. Out of the abundaunce of the hert
 speaketh the mouth. They of the old ty
 me sayde / that a mans talkyng is the
 myrroure and messenger of the mynde/
 in the whych it maye be seene without/ in
 what case the man is within. Therfo
 re who so wyl knowe and haue experie
 nce how a mans mynde standeth / let
 him diligently note his communycaciō/
 whether it be ioynd with the feare of
 God/ manerly/ true/ earnest/ honest/ sted
 fast and reasonable or whether it be
 churlish and vngodly/ hypocous / vayne
 glorious/ fained/ full of wordes/ vnsted
 fast/ vn honest/ vnreasonable and ioynd
 with lightnesse. And of these frutes then
 shalt thou knowe the tree and rote of the
 hert. And though ypocrisie vse much dis
 ceite in talkyng/ yet cā no ypocryte go
 all waye so craftely/ but he shall somtyme
 be romble and betraye him selfe.

Language
 ge.

The feare
 of god.

But for the moze suertye / it is good
 for the not onely to marke his commu
 nycacion/ but also other gestures & ma
 ners / how the man now behaueth hym
 selfe/ howe he hath done hitherto what
 name and fame he hath had/ & yet hath/
 what oppinion other wise/ and honest men
 haue of him / how he behaueth him

Reputa
 cion,

By selfe

The Christen state

Garment

Cōpany.

**The bring-
ynge bp**

Selfe in stondinge ad goynge in all the partes of his body / what rayment he useth / whether it be bayne whorish / wanton / lyght / or manerly & accordinge to his estate reputation and power / that is to say / honest raymēt. For raymēt doth oft geue certayne and sure testimony of pride / lyghtnesse / wantonnesse / inconstancy / vnchamefastnesse / boasting / and of fylt hypnesse or vncleennesse / and other vyces or vertues that are in man. So may much be spied also by the cōpany & pastyme that a body useth. For a man is for the most parte condicioned euen lyke vnto them that he kepeth cōpany withall.

We se that amonge beastes wyld and tame / like will to like. The education also geueth great testimony / namely by whom / and how euery one is brought vp / whether it were a mōg vertuous person or euell / whether the partie hath contynued in the nourture of the vertuous and shewed him selfe obedient / or whether he hath broke out of his discipline / & folowed his owne wilfulnesse. For it is a small matter for the to haue dwelt among vertuous men / but rather herin lyeth the wayght how farre & how muche thou hast folowed them / & bene obedient vnto them. Judas was amonge the apostles / brought vp of the lord Christ / but for all that was he neuer the better. For he left not his wicked pranks / nether was he obedient.

Thozom

Therfore the occasion of all these thynges / and other like appertaynyng to the same / ought euery one to discerne the parson / whom he hath chosen to take to mariage / and to se that he be endewed with the sayde riches of the mynde / and that to his purpose he be right peaceable / honest / mete and conuenient for him to lyue with all in wedlok / as it becometh and as god hath instyted.

For like as in the mynde there are such vertues as we haue spoken of / so are there in it also noysome wicked byces and distractions / as vngodlynes / despyllinge of gods worde / mysbeliefe / ydolatry / Matwincrye / ignorance / churlishnesse / lyge / falshode / ypocrisy / vnrighteousnesse / backbitinge / mystemperance / drunkennesse / couetousnesse / vnchastite / vnchamefastnes / mysnourture / rauenness / furious wantonnesse / pryde / presumption / bayne gloze / chiding / brawling / ad vnhandsomnesse. Who so now cholet him a mate that is tangled with such noysome byces / seeketh not a spouse for a ryght peaceable and good honest life / but an hell / a paynfulnesse / and destruction of all expedient and vertuous lyuynge. Specially there is litle good to be looked for / where as is vngodlynesse and despyllinge of gods worde.

For like as the feare of god dratweth the whole garland of vertues with it / so byingeth vngodlynes all byce and ab-

From
wardw
ked qua
lites of
the myn
de

The det
piling of
godes
worde.

The Chyssen state

hominacion/pee & Murther by the waye
to amēdmēt. For who so will not heare
gods worde/refuseth all good enfourma
cion/ & therfore is there no amēdment to
be hoped for in him. And where as is no
shamefastnesse/ there dare the shameles
persone do euery thing that lyketh him.
Where lyeng / boasting and lightnesse
is /there can no certapnte be had/ there
standeth all in doubte what so euer is
spoken and done. Where pryde is/there
is also rathnesse/ wilfulnesse/ presump
tion/contempte/ disdain/ murmuring
and obstinate rebellion. And where as
such be there is nothing but bratwylng
chiding / and neuer one good houre.
Wherfore he that will not lacke the
right poyntes of mariage and of a com
modypous lyfe/ let him haue respecte to
the ryches of the mynde/and chose him
such a persone / as is endewed of god
with such ryches/ and not with a noysome
or frowarde mynde.

Uncha
me fast
nes.

Lyeng.
Pryde.

The ri
ches of
the body.

After the ryches of the mynde / do the
riches of the body folowe next / as is a
betwytful or well fauoured body/health/
a conuenient age. & c. A betwytfull body
is such one as is of right fourme and
shappe / mete and of strength to beare
childre/and to kepe an house / euen such
a persone as thou canst fynde in thy
hert to loue / and to be content withall/
et c. Of the betwype of the body (where
there is els no good qualite besyde) sa
ith

teeth Salomon/Proverb. xxxi. As for fa- Betwete.
uoure it is deceitfull and transitory/ and
betwete is a vayne thing/ but a woman
that feareth god is to be commended.
And Proverb. xi. A fayre woman with
out discrete maners / is like a rymg of
golde in a swynes snout. Therfore are
they all starke fooles / that in chosynge
them wyfes/ loke onely to their betwete/
and regarde not the riches of the myn-
de. Afterward doth the same betwete tur-
ne them to disquietnesse / to payne and
trouble.

Health also must be considered in the
election lest thou with all that thou hast
perishe/ and lest thy whole house be poi-
soned and hurt. Neuertheles I speake he-
re of sore contagious sicknesses & not of
such daylie infirmities and small disea-
ses/ that all men are subdued vnto. But
I speake of madnesse / frenesye/ the fal-
lynge sicknes/ lamenes/ leprosy/ freth pox-
kes/ or such like/ which euery man shuld
de greatly abhorre. Notwithstanding
where married folkes which now are to-
gether/ be visited with such diseases/ they
must one suffre with the other / as they
that are in one body. As for the due and
conuenient age / we spake of it in the
sixte Chapter.

To haue the goodes of tempozall sub- Riches of
stance is to be borne of noble parentes/ tempozall
or to come of a worshipfull stock/ to haue substance
synes/ great offices/ gaynes/ or occupiē

The Christen State

Nobilitie

ges/ad such like. The hyghest nobilitie & most woorthy of comendaciō/ is to be noble in vertues/in good woorkes/maners & cōditions. Who so doth come also of noble parētes / is the more to be reputed. But to be a gētle borne/ & to vse him selfe vngētly/ is euen as much as to shame him selfe and his. There haue bene found many / which came of a low birth/ but they garnished their kynred so with vertues and noble actes / that they and their stoke attayned to great prosperite. There are many this daye that come of famous houses and noble parentes/ but they leane to much to theyr birth / yee they are wilfull mynded / and thynke/ that (because of their nobilitie) they maye do what they list/ and that their doynge becommeth them well / and yet are they so noble (that is/ they so excell) in all vyce and abhominacion / that they bring them selves to dishonoure/ and to contempte and hatred of all men.

**Tempo-
rall good-
des.**

Let euery man therfore loke earnestly to this matter/ lest anye man intending to haue the golde / and catchinge the whote cooles/ do burne him selue without recure. For temporall goodes sake/ the matter myscaurieth and is in danger. There is somtyme great ryches/ but with litle honestye is it gathered together. And with the same riches/ will not be allwaie prosperite peace and rest. Many trust to theyr goodes / and no-
thing

Of matrimouye.

53
thing will they lerne / therfore also can
they do nothing but liue depntely / and
with pride / excesse and dishonestye to
waist it a waye / that hath bene long ga
thered together. Now whan ther is all
waye taken from the heape / and no
thing layed therto / it waisteth a waye in
processe of tyme / how greate so euer it
hath bene. Then foloweth pouerte / yee
an intollerable and vnpatient pouer
tye. For they that now laue out all toge
ther / haue had no necessyte hythero / but
were in all welth / therfore after such a
sone tyme / there cometh euer an intol
lerable heate / and thenceforth begyn
ne they to warme them selues at the ba
releaves.

Who so now in his election loketh to
the multitude of goodes / and not how
they were wonne / and whence they co
me / he hath customably such a smoke
hat set vpon his heade / that all the wa
ter of the thamps can not washe a way
the soote therof. Good without God ad
honestie / is a deadly popson / and the bo
dely deuell him selfe. Goodes & riches in
the hād of an vndiscrete & ignorant mā /
is as a sharpe knyfe the hād of a child /
that doth no good therewith / but woun
deth & destroyeth it selfe. Wherefore let
euery mā in the electiō / haue more respec
te to discretyō & knowlege / then to ry
ches. Moreover an hād that is occupied &
winneyth & getteth his liuing godly & ho
nestly /

The Chyristen State.

neſſly / doth farre excell any riches that
are wōne. A ryche mā which hath great
goodes in his hād / & yet hath lerned no
Winnin thing withall (& nothing can lerne) whā
ge and oc he ones loseth his ſubſtaunce & goodes/
cuppēge. he can wyne nomore / but commeth im
mediatly to the ſtaff and walet. As for
ſuch one as hath applyed him ſelfe to
lernyng / he is fytte to ſome office / he
can and is able to occuppe and labour /
& though he ones or twice loseth that he
hath / yet can he wyne more agayne.

And though no man with his election
ſhulde haue ſpeciall reſpecte vnto tem
porall ſubſtaunce / yet ought no man to
behaue him ſelfe vnreſpectfully / ne
ther lightly to regarde houſhold prouiſion.
For like as out of greate riches there fo
loweth pryde / euē ſo out of pouertie the
re foloweth much euell. Therfore it is
not vnright / that thou in thyne election
conſidre / how thou mayeſt honeſtly wyne
ne thy bred / wherof thou mayeſt liue
with thy ſpouſe / and what thy ſpouſes
ſubſtaunce and occupieng is / and how
the ſame maye be an helpe to thy cōueni
ent lyuynge. Yf thou now wilt not re
garde the more excellent and better thin
ges / but haue onely reſpecte vnto the
goodes / thē marieſt thou not the perſo
ne / but the goodes. Wherof yf there be
not ſo much as thou wouldeſt ſayne haue
or yf it wait awaye / then farewell all
thy loue which commeth thorow riches /
betwene

Of matrimonye.

54

betwixt/ or other like small occasions / is
 eue as a fyre that is made of straw or
 towne/ it groweth soone and is greate/ but
 straight waye it vanissheth. Euen so is
 that loue shortly extyncte / which spring-
 geth not of durable occasions. Yf a fyre
 be made of whole strong wode it getteth
 a good naturall heate/ lyke wyse yf thou
 in the election of a spouse/ hast respecte
 vnto the true/ godly/ and honest poyntes/
 then is thy loue of so much the longer co-
 tynuaunce.

And to be shorte. Let euery one with The effect
 his election / haue respecte vnto those te of the
 poyntes / for the which wedlok was or election.
 deyned of god. The whether the partie
 (whom thou art mynded to chosse) be rea-
 sonably endowd with all those poynt-
 es, or no. And to the intēt that the same
 maye well be perceaued/ let euery mā ha-
 ue faithfull respecte here to the riches
 of the mynde/ whether the parson be go-
 dly/ wyse/ discrete/ true/ faithfull/ honest/
 sober & louinge. Itē whether he be who-
 le & sounde/ & not laden with soze disea-
 ses/ deformed/ clutterd/ filthy/ euell fa-
 uoured / & what her estate is / what po-
 wer and possibilitie he is of/ how/ whe-
 re/ & with whō he hath bene brought by
 wher vpon he lyueth & what he occupi-
 eth/ how frutefull/ handsome/ houswifely/
 laborious and quicke he is. Yf besyde
 these / thou fyndest other greate riches
 (betwixt & such like giftes) & comest godly
 and

The Christen state.

and honestly by them/thou hast the more to thanke god for.

Prayer.

But specially and before all other things/we must faithfully with ferventnesse and stedfast belefe (without ceasinge) make sure intercession and prayer vnto god / to whom all hertes are open and knowne / that he will not suffre vs to go amysse / but (as a father) helpe and gyde vs to a right mariage / in the which we maye lyue honestly and prosperously (euen as we ought) to his honour. For it is god onely that prouydeth the mariage / that hath the hertes in his hande / and that geueth the will / as it is sayde in the chapters afore. But like as in other poyntes and matters the ordinance of god doth not destroye lawfull instruments: Euen so here in this cause / the institution of god denyeth not the ordinate election / but in them that feare god they go both together.

A notable
ensample
of the election
and earand in
the cause
of marriage.

Of this ordinance of god and ordinate election / we haue a very sayre example / Gene. xxiij. Where Abraham sent his seruaunt in his message / to get his sonne Isaac a wife in Mesopotamia. The same seruaunt begynneth his matter with prayer / & saith. O lord god of my master Abraham / send me good speede this daye / & shew mercy vnto my master Abraham. No / I stonde here by the well of water (for he taried there with his seruantes & camels without the citye by

Of matrimonye.

55

tie by a welles syde) and the daughters
of the men of this cytie will come out &
drawe water. Now the damsell to who
I saye/stoupedowne with thy pitcher &
let me drinke/ys the saye/drinke/and I
will geue thy camels drinke/therby wil
I knowe / that she is the same / whom
thou hast ordeyned for thy seruaunt Isaac
Beholde / in this prayer doth Abrahams
seruaunt knowlege the ordinaunce of
god / and that god onely prouiderh the
marriage/and yet neuertheles he falleth
to prayer/and bleth that meane. For it
foloweth in the story. And it came to pas
se/that befoze he had left speakinge/Re
becca came forth/and caried a pitcher v
pon her Mulder/and she was a very fay
re damsell and blemished virgin / &
came downe to the well to drawe wa
ter. The ranne the seruaunt vnto her / & a
ked her drinke / & she sayde:Drinke syr.
And with that toke she downe her pit
cher/and gaue him drinke. And whan he
had dronken/she sayde . I will drawe
water for thy camels also /that they ma
ye drinke . And so she made hast / and
poured water out of her pitcher in to the
troughe and gaue the camels drinke.
But the mā maruayled at her/ and mar
ked her well / and helde his tonge et c.
No doubte/he had respecte to the ryches
of the mynde and of the body/ and per
ceaued that she was gentle / seruiable/
lowly/geue to labour/ quyk in her bu
synesse

The Chastite State

spynesse/loving toward straungers/that
she was not myltaught or nyce broughe
up/ nor a hygh mynded ordeyntie beaue/
but honest and handsome. Now she was
conditioned/could he not knowe better/
then by such tokens. She was yet an vn-
touched virgyn /and therfore also wel
nurtoured/and no nyce thinge.

When she cometh to the well she
maketh no stoppe / nor bringeth a sorte
of yong felowes with her / nether stan-
deth she gasping and wondring vpon the
straunge man/but quickly/and straight
goeth she her waye/ & tenderth her owne
busynesse. But assoone as the olde ho-
nest mā (Abrahams seruaunt) spake vnto
her she metweth her selfe very curte-
ous and gentle. Full reuerently calleth
she him/for master or lord/ and serueth
him quickly/asketh no questions of him
and maketh no moo wordes. These are
right vertues / highly to be commended
in a virgyn. Moreover this damasell is
praysed for her bettie and fayrnesse of
her body / which was euen as much the
more excellent/as she excelled in virtu-
ous condicions.

Thou wilt saye: yee but where are the
other giftes of god & riches of the myn-
de/as the feare of god/ true belefe/et c.
I answer: The sayde vertues were not
in her without the feare of god and faith.
Abraham also had taken an oth afore/
of the same his seruaunt/ after this man-
ner.

her. Thou shalt sweare by the lord of
heaven and earth/that vnto my sone thou
shalt take no wife of the daughters of
the Cananites/amonge whom I dwell
but shalt go to my countre and kynred/
and thence bringe him a wyfe. The Ca
nanites were corrupte and lost in theyr
faith and maners/ geuen to ydolatrie &
abhomination/ yet were they mightie &
ryche. But they in Mesopotamia (whence
Abraham was) feared God and were
vertuous / notwithstanding they were
not of lyke power and riches. Neuer
theles Abraham folowed after the fea
re of God/ and therein leaueth he vs an
ensample / that we all shulde be glad
der to haue God / then Mammon.
And thus hast thou also / that in this
marriage / there was great experience
of fapth.

Whan the seruaunt now had with sp
lence consydered the excellent giftes in
the damsell/ he asketh her furthermore
whose daughter art thou? She answer
eth. I am the daughter of Bathuel and
Nahor is my graundfather. Then Abra
hams seruaunt toke out a ryng of gold & o
ther Jewels / & gaue her them. For no
vncomefly thynge is it / to geue honest
presentes to honest damels in the wa
ye of honestie/ and so to moue theyr myn
des vnto the honoure & loue of marriage.
Els oz other wyse/ and of suspicious per
sons ought honest damels to take none.

The Chyssen State

For it is no vntrue prouerbe. She that taketh the pedlers ware/ must be sayne to haue the pedler him selfe also at the last. & c.

A fourme
of the ca
cande in
marriage.

Whereouer the seruauit thought he wold proue/how freedly/mercifull/harbarous & faithfull the damessell was/ & sayd. Wane pe rotime in youre fathers house to lodge in? And she sayd vnto him. We haue plentye of lytter and prouender/ & rotime ynough to lodge in. Yet because she wolde not take much vpon her/ she raue in/ & tolde her brother Laban the matter. Who immediatly made ready the stable/goeth forth to the well/ & bringeth the seruauit in to the house / and setteth meate befoze him. But the seruauit sayde. I will not eate/ tyll I haue first done my carande. And so beganne and tolde/ howe that hys master Abraham had one onely sonne/how riche he was & how he had sent him to Mesopotamia to get his sonne a wyfe.

Then tolde he how he made hys prayer vnto god/ & came to the well/ & how theyr daughter Rebecca came to the well also/how she behaued her selfe / and what she dyd/by the which he vnderstande that god had prouided theyr daughter for his masters sonne. So that now his request was / that they wolde geue him a synall answer/ whether they coulde be content to mary theyr daughter to his masters sone/or no. Wher vpon the damessell

mesels father & brother answered. This cometh euē of the Lorde/ therfore will we not saye agaynst it. &c.

And thus out of the scole we lerne/ that whan we haue made oure faythfull prayer vnto god/ appoynted oure election ordinatly / and bled the other meanes/ we must do our carande vnto the parties or tutors of the partye/ and how and after what maner we ought to do it. The damescell also is enquired what her will is/ she consenteth/ and therewith is the mariage concluded. Thus much I haue spoken concerning the chosynge of a conuenient and mete spouse/ and of the carande appertayninge to the same.

Yet in this thynge also must I warne euery reasonable and honest personne to beware/ that in contracting of marriage/ they dyssemble not/ nor set forth anye lye/ but rather vse treuth/ and tell how euery thing standeth. For they that lye & dyssemble / do afterwarde cause much displeasure amonge the that are disceaued. Let euery one remembre/ howe loth he wolde be to be disceaued him selfe / & that it is comenly sayde: In mariage ought no man to be begyled.

Euery man likewise must esteeme the personne to whom he is handfasted / none otherwise/ then for his owne spouse/ though as yet it be not done in the church nor in the strete. For thus is it wyrtten. Deut. xxij. If a mayde be hand-

fasted

Trethly
in cōtrac-
tynge of
marriage.

The Chyldren state

fasted to an husbände / and then a man
fynnd her / & lye with her / they shall both
be caried out of the cite / and stoned by
to death.

The .xviij. Chapter.

Of the weddinge.

And to the intent that all incon-
ueniences for to come (which
might afterward grow / epyther
touchinge the goodes or the pro-
mises) may circumspectly be prevented /
therfoze after the handfastyng and ma-
kyng of the contracte / the church goyng
to wedding shulde not be differred to lo-
ge / lest the wicked Lowe his vngacious
Lede in the meane season : Likewise the
wedding (& cohabitation of the parties)
ought to be begonne with God / & with
the earnest prayer of the whole church or
congregation. But in to this dythe hath
the deuell put his foote / and myngled it
with many wicked vbles & customes. For
in some places ther is such a maner (wel
worthy to be rebuked) that at the hand fa-
styng there is made a great feast & su-
perfluous bakker / & euen the same nyght
are the two handfasted persones brought
& layed together / yre certayne weekes
foze they go to the church. Which is no-
thing els but a wicked lust / and a plaine
evidence / that thou lytle regardest the
blessyng (eue as dyd Elau) and that in
wedlok thou seekest nothyng but carnall
desyre.

Chyld

Christ commaundeth vs, that first be. Married
foze all thinges and in all thinges / we folkes ge
shall seke the kyngdome of god. And foze to the
as much as he him selfe dyd openly cou- church, a
ple the first mariage together / & blessed foze they
both the parties, therfoze the congrega- lye toge
tion thozowe the ensample and spete of ther.

God / hath ordeyned / that the parties
shall openly & befoze all thinges / come
to the church, & there declare & confirme
their mariage in the face of the church /
& of Gods minstre reccaue the blessing
and commytte them selues to the comen
prayers of the congregatiō / and enioye
the same. This godly ordinaunce ought
euery reasonable Christen man to prefer
re aboue his owne soude affection / and
not first to seke the banquet & the bed in
his mariage / but Gods kyngdome / and
then first to be wedded and dwell toge
ther in the name of God.

foze in the sayde ordinaunce we must. The occa
not onely / considre and note the acte & sions and
example of God / but also those profyta- commodi
ble and Christen poyntes folowinge. tes that

First / with this ordinaunce is it open cometh of
ly declared in the syght of all the worl- this orde
be / that it is god which knitteth the knot nauce.
of mariage. foze that the minstre of the
church doth / that doth he in the name &
acozding to the ensample of God.

Secondly / with this ordinaunce is re
simony geuen, that wedloke is honora
ble and pleiaunt vnto God / an holy

The Christen state

work of the light / and no foule work of darknesse. For the parties darre spghly come in to the open church (euen in the lyght / where gods workes onely are practised. As for the workes of whoredome and dyshonestie / they hyde them selues in the darknesse. It is sene also by the goynge to the church / who kepeth house with God and honestie in wedlok / and who with the deuell and shame in whoredom. Not onely this / but also what they be / that amonge Christen people are to be suffred together as honest parsones. And who (as harlottes and vntyriftes) are to be expelled and dyspuen from a sunder.

Thirldy / in this ordinaunce is euery one warned / faithfully to kepe his promes / made and geuen to his spouse / before God and the whole church. For yf a man haue cause to be ashamed / whan he promiserh ought in the presence of honest people / and kepeth it not: Much more ought aduoutrers to be ashamed / that breake theyr promes / made before God and the congregacion.

Fourthly. God will geue his blessing to them that contracte wedlok in the feare of him / and confirme it accordinge to his ordinaunce. Which thinge the faithfull maye assuredly loke for at his hand. Gene. 1.

Fifthly. There is gods worde declared and taught / how holy a thing wedlok

loke is / how married folkes ought to behaue them selues. .ic. Ther euery mā that is married already / is put in mynde of his promes / and they that sometime lye euell in mariage / are called to repentaunce: lyke as they also that leade an honest lyfe / are confirmed in all goodnesse.

Sixty. There is made a generall prayer of the whole congregacion in the name of Christ / for those new married folkes / and for the whole state of matrimony. Now hath the lord promysed / that where two or thre are gathered together in his name he will be in the middes among them: therfore is it well to be hoped / that he will be much rather in such a whole congregacion / and heare theyr prayer. All these occasions considered / let not the faithfull despise Gods ordinaunce / but behaue them selues so / that diligently and afore all thinges / they seeke the kingdome of god / & take that in hand / which is honest profitable & good.

But the deuell hath crept in here also / and though he can not make the ordinaunce of goyng to the chuch to be utterly omitted & despised / yet is he thus mightie / and can bring it to passe / that the ordinaunce is nothing regarded but blemished with all maner of lightnesse. In so much that early in the morninge the wedding people begynne to excede in superfluous eating & drinking / wherof they spyte vntill the halfe sermon be done.

Abuse at
weddinges.

The Christen state

done. And whan they come to the preaching/they are halfe dronke some altogether / therfore regard they nether the preaching nor prayer/ but stonde ther onely because of the custome. Such folkes also do come vnto the church with all maner of pompe and pryde/ & gorgeousnesse of rayment and Jewels. They come with a greate noyse of balens and dromes/wherewith they trouble the whole churche/ & hindre them in matters pertaininge to God. They come in to the lordes house / as it were in to an house of merchaundise / to layforth theyr wares and offere to sell them selues vnto vice and wickednesse. And euē as they come to the church / so go they from the church agayne/lyght/nyce/in shamefull pompe & vayne wantonnesse. What thinkest thou/faithfull man/that such church goynge obeyneth before God? Verely moze indignacion and displeasure/then fauoure and grace.

Wherfore let all vertuous and honest people take here monycion/to leaue such abuse / yee such synfull & bypcious church goynge/ there as it is yet practised. And let them take theyr honest kynsfolkes & neyghbours with thē/ & in good season soberly discretely lowly/ as in the sight of god/without pompe/ mannerly/ & in comely honest rayment/without pryde / without drommyng & ppppyng / let them go in to the house of the lord/and there

there heare the lordes worde/make their
faithfull prayer vnto god with feruent-
nesse and stedfast belefe/receauie the blef-
syng/and then manerly and with splen-
re to go home agayne.

After the goyng to the church/is there Synne &
no lesse inconuenience bled amonge ma excelle cō-
ny multitudes /then in the church goyn mytred as
ge. For whan they come home from the weddyn
church/then begynneth excelle of eating ges.

& drynkynge. As for the pooze/they are
out of remembrance. And as much is
wasted in one daye/ as were sufficient
for the two new married folkes halfe a
yere to lyue vpon. The dayes of Noe
mentioned in the Gospell/and the para-
ble of the rich man and Lazarus / haue
there rowne ynough. Let euery man lo-
ke/that with such excelle/be pray not al-
so with the riche man in the pitte of hell

After the bancket and feast / there be-
gynneth a bayne/madd/and vmanerly
fashion. For the byde must be brought
in to an open dauncynge place. Then is
there such a ronninge/leapinge/ & flyn-
ging amonge them / then is there such
a lyttinge vp and discouringe of the da-
meles clothes and of other womens ap-
parell/that a man might thinke/all the-
se dauncers had cast all shame behinde
them / and were become stark madde
and out of theyr wittes / and that they
were sworne to the deuels dancke. The
myst the goate byde kepe foote with

The Chyssen state

all dauncers/and refuse none/how scab-
bed/foule/droncken/rude and shameles-
se so euer he be. Then must the oft times
heare and se much wickednesse/ and ma-
ny an vncomely word. And that nysse
and rombling endureth euen tyll supper

As for supper/loke how much shame-
lesse and droncken the euenynge is more
then the mornynge/so much the more vy-
ce/excesse/ and mysnourture is vled at
the supper. After supper must they be-
gynne to pype and daunce agayne of a
new. And though the ponge parsonnes
(theynge wery of the bablyng/nysse and
inconueniēce) come ones towarde theyr
rest/ yet can they haue no quietnesse. For
a man shall fynd vnmannerly and restlesse
people/that will first go to theyr chā-
bere doze / and there syng bycious and
naughtie balates that the deuell maye
haue his whole triumphe now to the vt-
termost.

But here let euery Christen man con-
spydre/what an vnmannerly and froward
custome this is/and how vnmete a thinge
it is that such vncleennesse shulde be
practised amonge Christē people/which
ought to be holp. Mariage shulde be an
inhibicion and manifest condemnation
of all inordinate lust/of all excesse/of all
wanton and vnshamefast liuyng. And
yet is the same chaste estate begone with
superfluyte and ryote/ to the great hurt
of the bodies/soules/and goodes of the
younge

ponge folkes. Oꝛ is there anye man so greatly destitute of vnderstōdinge/ that he perceaueth not this? Why doth no man then reforme it? Oꝛ wyll we with violence prouoke and defye allmightie god? Now go to/ though the myꝛe fall vpon your heades/ we can not do with all.

Thou wilt saye: What hath god the Couentēt forbydden honest folkes to make mery & honest together oꝛ to daunce honestly in all myꝛth, good maner? I answer. What so euer god doth not inhibite and condemne to be synne/ may not be called synne by anye man. As for myꝛth with honestie / it is a grace and gift of God / and hereof commeth it that they of olde dyd saye: Honest myꝛth shulde none forbydde. Wherfoze though a Christen man vse conuenient myꝛth with nourture/temperaunce and thankfulnesse/ he synneth not. For god hath not inhibited man to be mery with honestye and in detoc season. This is manifest. Miere. xxxj. And Salomon saith/ Ecclesiastes. iij. There is a tyme to wepe/ and a tyme to laughe a tyme to mourne / and a tyme to daunce/ a tyme to embrace/ and a tyme to refrayne from embracing. In conueniēt tyme therfoze and place/ maye faithfull Christen men have ordynately all maner of myꝛth in instrumentes with honestie at mariages / oꝛ other iopfull tymes/ whan god geueth peace/ prosperite and
saye

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saye toether. The abuse/the ryote/and
excesse/agaynst the which onely/ we he-
re speake/marreth all/and byngeth in-
conuenience in these and all other thin-
ges. And so after great vntemperate/ &
vnmearurable myrth/there foloweth co-
monly excedding/ great & perpetuall so-
rows. Wherfoze let all faithfull Christe
men take here a monicion/at their wed-
dynges to put a waye all vntemperaun-
ce/& with nourtoure & honoure to begyn-
ne that honorable state/ so shall god in-
crease his grace in them/& graunt them
to lyue in long/and honest myrth. Or els
yf they fall in to trouble / he shall not
leauē them without counforte.

The. xviij. Chapter.

Of the first cohabitacion/ or dwelling
together) and loue of maryed folkes.

After that we now hitherto haue
briely spoken of the election of
a comely spouse/& of the carande
in the cause of mariage / of the
church goyng also/and of the declaring
and confirmacion of the parties in wed-
lok: I must declare/how they both maye
lyue well and right together/ and faith-
fully kepe and increase the loue & betw-
tie of mariage.

**Danger
in the
first coha-
bitacion.**

And here the first dwellinge together
is most dangerous of all. For where fol-
kes neuer came together a foze / and the
one is not yet accustomed with the o-
ther / and where somtyme also they are
of cons

of contrary conditions & natures amōg
thē selues: There or euer they can dwell
vnder one rofe / and a foze the one lcr-
neth to knowe the other / much contenci-
on happeneth many tymes / and yf the sa-
me be not prevented at the beginnyng /
there springeth worse thinges therof.

For the deuell the enemye of all bryte
crepeth in here also / and labourerh fast /
that he maye likewise haue his porcion
and that he maye make the married fol-
kes not to agree well the one with the
other. Agaynst whom they that are now
married / must diligently watche & fight /
and geat the deuell no place / but remem-
bre well / what maye folow vnto them
by such to early disorde. And the same
maye they lerne by this ensample folo-
winge. Yf two boordes at the first be
not well coupled and ioynd the one to
the other / they neuer are fastened right
afterward. But yf the first couplyng &
ioynting together be good / thē can they
afterward no violence dyspue the boor-
des a sunder / yee the whole boord doth
sooner breake / then the gletwing of thē
together.

They therfoze that are marryed / must
applie their speciall diligence / that their
first cohabitation and dwellinge toge-
ther be louyng & frendly / & not separated
thorow any spytefull contencion / for so
shall the whole estate of your marriage
prosper the better / & haue the more tra-
quillite

The Chyssen Gate.

quillite and rest/as longe as ye lyue. And though there happen to arysle anpe clothe of discorde/per let them betwae/that at the leest there be not to much displeasure/ disdayne and inconuenience. For yf at the begynnyng of mariage there chaunce such rudenesse and vnicomely discorde/then will it allwaie be breaking out/euen as it is with greate woundes and broken legges / which seldome are so thorowly healed / but somtyme they haue payne at the chaunge of the wether. Euen so / yf married folkes behaue themselves thus vnhonestly / the one toward the other at the first / and yf discorde be ones begonne betwene them / the olde cancker will brede agayne/though it be scaled afterward. Then come such vnseemely wordes as these be: Thus dyddest thou serue me also afore. It were my parte to lerne to geue litle credence vnto the. &c. And after this maner doth that to earlye discorde / make the whole life and the whole Gate of mariage / bytter and sower.

how they must be haue the selues at their first beyng together.

Let euery one considre this aforehande/and refrayne/forbeare & suffre. And yf all be not after his mynde/let him remember the wordes of Paul: One beare a nothers burthen/and so shall ye fulfill the lawe of Christ. Let one suffre with a nother. In the meane season let ech one lerne to be acquainted with the nature and condicions of the other / and to ap-
plye

plye him selfe accordinge to the same/in
 as much as they must nedes dwell toge-
 ther/one enioye a nother/ & the one dye &
 lyue with the other. Remembre your sel-
 ues well on both the sydes / that yf ey-
 ther of you will be so styff mynded/ and
 stand so in his owne conceite / ye shall
 neuer haue good nor good dayes toge-
 ther. What auapleth you then your owo-
 ne noysome cōditions: When thou per-
 ceauest thy selfe to haue ought in the/
 which doth displease thy husbände / the
 best is that thou amende it. Yf anye thin-
 ge then do displease the / speake thy min-
 de and that discretely vnto thy husban-
 de / to the intente that he may leaue it. Yf
 sensualite go to worke / it marreth all .
 With the first can we not obteyne / all-
 way / and of euery mā / what so euer we
 wolde sayne haue. Contrarywise: Cha-
 stenynge hath yet her owne detourme &
 place. The tyme also / and your dwelling
 together shall minstre much occasion /
 so that in proceffe of tyme many thinges
 shall be moze tollerable vnto the that at
 the first thou thoughtest rough / and coul-
 dest not suffre . But a foze all thinges /
 the prayer of faith vnto God / shall make
 moost peace and rest. God onely hath ou-
 re hartes in his hande / he can bowe the
 and alter the as he will. Leauē not thou
 notw thy callinge. Whatsoeuer we desie-
 re of God in a true beleue / (yf it be not
 agaynst his glozy and oure saluaciō) he
 will

The Chyrtten Rate

will geue it vs. But this prayer maye
not ceasse/as Christ teacheth. Luc. xliij.

As for such as in their owne inordina-
te lustes not regarding this oure instru-
ction and warnynge go on still/ and as
soone as in their first dwelling toge-
ther they fynd ought in their spouse that
is agaynst them/ do braule and crye. No
man / but euen the denell him selfe sent
the vnto me. &c. Those men do/ euen/ li-
ke as yf one had bought a vyneyarde/
and shulde go in to it a fore the tyme/
to proue the grapes/ which/ yf they we-
re yet hard and sower / that is vnseaso-
nable and not tyme) he shulde therfore
plucke vp the vyues / and destroye the
whole yarde. For like as here the tyme
must be considred / so must the one for-
beare the other in their first commyn-
ge together. And though the grapes be
tyme / yet is not the ietwse immediatly
wyne at the begynninge/ but first/ is it
must/ then sweeter/ at the last wyne. Yee
the ycare & age maketh it in many pla-
ces / the longer the better and the more
pleasur. We that will not now tary the
tyme / but cast out the wyne / because it
is not wyne by and by/ but is must first
and then sweeter wyne/ that man must ne-
des lacke wyne at his nede : Euen so yf
thou wilt suffre no infirmyte nor blemi-
sh/ thou must take none to be thy spou-
se. For all men are tempted & euery one
hath his owne speciall blemish & fault/
ouer

ouer and besydes the weaknesse and im-
perfection that we haue of oure first fa-
ther Adam. Wherfore let not euery mā
speake and do here what so euer cometh
in to his bryne/but remembre that we
all are men/ & that acordinge to the olde
prouerbe. In space cometh grace.

And to the intent that euery man in
this enfourmacion & in the state of ma-
riage / maye behaue him selfe the more
handsomly/ and the better / I will now
brefely declare/what married folkes (be-
cause of gods commaundement) do owe
one to another / namely ordinate obedi-
ence/ & coniugale loue mutuall/ which is
of all loues/ the greatest. For who so e-
uer doth earnestly pondre these thinges/
and considreth them well shall not onely
behaue him selfe ordinate and loun-
gly at theyr fyrst dwellinge together/
but thowout the whole state of maria-
ge (as longe as he lyueth) he shall spen-
de his tyme well in bytte/ quyetnesse / &
in all good maner. Touchyng this obe-
dience and loue matrimoniall/ I will al-
ledge the very worde of God/ to the in-
tent that this instruction may generally
take the more effecte / & that euery man
(not folowynge here the same) maye knowe/
that he synneth openly agaynst god
and agaynst his holy ordinaunce.

What

married
folkes o-
we one to
another.

Paul/ Ephe. v. saith thus. Ye wyues/
submytte your selues vnto your husband
as vnto the lord. For the husband
is the

the defen-
der & obe-
dience of
the church
is the

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is the types head/like as Christ also is the head of the congregation/and sauy-
oure of his body. Now as the congrega-
ciō or church is in subiectiō vnto christ/
so let the wiues also be in subiection to
their husbandes in all thinges. First/
doth Paul speake of the obedience/that
married women owe to their husbandes.
Let the womē saith he be in subiection
that is to saye/scrupable / and obedient
vnto their husbandes. And addeth ther-
to / that they must esteeme this obedience
none otherwile / then yf it were shewed
vnto God him selfe. Wherout it folo-
weth / that the sayde obedience extēderh
not vnto wickednesse and euell / but vnto
that which is good / honest / and come-
ly. In asmuch as God delighteth onely
in goodnesse / and forbyddeth euell ene-
ry where. It foloweth also / that the dis-
obediēce / which wiues shewe vnto their
husbandes / displeaseth God no lesse / the-
whā he is resisted him selfe.

The hus-
bande is
the heade
of the wi-
fe.

Secondly / Paul doth likewise adde
the occasion / why women ought to be
in subiection to their husbandes. Even
because the husband is the wifes heade.
Which sayenge he toke out of the thir-
de chapter of Gene. Where it is writte
thus : And the lordē sayde vnto the wo-
man. Thou shalt depende and wayte v-
pon thy husbandes becke / him shalt thou
feare / and he shall haue auctorite ouer
the. Thus wyrteth Paul him selfe. i. Ti-
mothy,

Of marriage.

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moth. ij. I suffer not a woman to teach or preach or to haue domynion ouer her husband. For Adam was first made & then Eua. And Adam was not deceaued but the woman was disceaued / and brought in the transgression. For as much then as the master shippe and takynge of auctorite vpon her / could not well be dyspnen out of the woman / therfore god to punish the synne / humbled her / made her fearefull and subdued her. Such punishment and ordinaunce of god ought they to regarde / and with a good will (acording to the commaundement of the lord) to obeye their husbandes / lest they fall in to gods wrath and in to further punishment.

But to the intent that the husbande shall not turne his auctorite vnto tyrannie / therfore doth Paul declare / after what maner and how the husbande is the wifes heade. The husbande (saith he) is the wifes heade / euen as Christ is the heade of his congregacion. Now is Christ so the heade of the congregaciō / that he dwelleth vnto it the same thinge / which the head dwelleth vnto the body. The head seeth and heareth for the whole body / ruleth and gydeth the body and geueth it strength of life. Euen so doth Christ defende / teach and preserue his congregacion. To be shorte / he is the sapour / comforte / eye / here / wisdoine / and gyde therof. Therfore must the husbande

How the husbande is the heade.

The Christen state

des be heades vnto the wifes in like manner / to Meete them like kyndnesse / and after the same fashion to gyde them and rule them with discretion for their preservation / and not with force and willfulnesse to intreate them.

How the
wifes
must obey / & be
haue the
selues.

Thirdly / Paul setteth an ensample to the wifes how they must be obedient & behaue the selues vnto their husbandes & saith: Like as the church is in subiection to Christ / so let the wemē be in subiection to their husbandes in all thinges. But how is the church in subiection to the lord? She hath respecte onely vnto him & dependeth vpon his worde. As for strange & frende husbandes / she harke- neth not vnto them / but kepeth her selfe pure & cleane (& that continually) vnto him in all faithfulnessse. Like what crist commaundeth her / that receaueth she in to her hert / & doth it: Contrary to Christ and without his will & worde / doth she nothinge. For in euery thinge that she goeth aboute / she seeketh and enquy- reth for Christes worde / she loveth christ onely & aboue all thinges / she is glad & wyl- ling to suffre for Christes sake / she doth all for the loue of him / christ onely is her confor- te / ioye & altogether. Vpon Christ is her thought daye & nyght / she longeth onely after Christ / for Christes sake also (ye it maye serue to his glory) is she har- rely well content to dye / yee she getteth ouer her selfe wholly therto for Christes loue /

loue/knotynge assuredly / that her soule / her honoure / body / life & all that she hath / is Christes owne. Thus also must euery honest wife submytte her selfe / to serue her husband with all her power / and geue her selfe ouer frely and willingly neuer to forsake him tyll the houre of death : to holde her content with her husbände / to loue him ouerly / to harken vnto him / and in all thinges to orde her selfe after his commaundement. &c.

Now foloweth it in Paul lykewise / what the husbandes owe to their wives and how they ought to loue them. Ye husbandes (saith he) loue your wives / as Christ loued the congregacion / and gaue him selfe for it / to sanctific it / & hath cleansed it. &c. The husbandes dewtie is to loue his wife. Now is loue gentle / & frendly / he is not disdainfull / he seeketh not her owne profyt / he is not proud / he is not puffed vp / he is not hastily provoked vnto wrath / he taketh not a thing soone to the worst / he is not lothsome & redpous / but seruent and scrutable / and therfore (as we sayde afore) the husband is the wiues heade / that is / her defender / teacher / and comforte. It needeth no further declaration / for as much as Paul him selfe sheweth the manner and fashion of the loue / that is / how they ought to loue their wives / and saith: Ye men loue your wives / as Christ loued the congregacion. Now dyd Christ

The dewty
to & loue
of husbandes.

How men

The Christen state

**Shuld lo-
ne they?
wyues.**

lone the congregacion: It is wylle: No
man hath greater loue/then he that i-
perdeth his life for his frend. Such loue
hath Christ shewed to his congregaciō.
for it foloweth in paul: Christ gaue him
selfe for it. for what intente? Euen to
sanctifye it and to cleanse it.

This is then the measure of the mutu-
all loue matrimoniall / that cyther par-
tye haue nothing so deare/which he can
not be content to geue and bestowe by
his married spouse/in asmuch as it is re-
quyred of him/that/ye nede be / he shall
also not spare his owne life for his spou-
ses sake. And like as Christ thought no
scorne of his church / despyled her not/
nether forsoke her because of her vnclen-
nesse and synnes: So shuld no Christen
married man spurne at his wyfe/ nor set
lyght by her / because that sometime she
fayleth or is tempted and goeth wron-
ge: but euen as Christ nourisheth and tea-
cheth his church/ so ought the husbände
also louyngly to enfourme and instructe
his wife.

**how holp
a chynge
loue ma-
trimoni-
all is.**

But marke & consydre this well / O ye
Christen married folkes/that Iesus christ
the sonne of God/ and the holy Christen
church/and the holy body of them both/
are set forth for an ensample or myrrour
to the state of wedlok and coniugall
loue. A more excellent / a more holy / a
more goodly and purer ensample coul-
de not be shewed. Thus truly must it
nedes

nedes foloweth / that lone matrimoniall
is highlye accepted vnto God / as an or-
dinate / holy and godly lone. Contrary-
wise it must foloweth / that vnquietnesse/
hatred and frowardnesse in mariage dis-
pleaseth God exceedingly. For an hy-
ghe lone is it that God requyeth of ma-
ried folkes / therfore synne they not but
do well and right / whan they / because
of Gods commaundement / beare grea-
te frendshipp and lone / the one to the
other.

It foloweth moreover in Paul : So
ought the husbands to loue theyr wives /
as theyr owne bodies. He that loueth
his wyfe / loueth hymselfe. For no man
hath at any tyme hated his owne flesh /
but doth nourish and cherish it. For this
cause shall a man leaue father and mo-
ther and kepe him to his wife / and they
two shall be one flesh. Therfore ought
every man to loue his owne wife as
him selfe. All these are the holy Apostles
wordes / which haue this consyderaciō.
Wedloke maketh of two persones o-
ne. For they two saith the lord / are one
flesh. Therfore must the husbände loue
his wyfe none other wyse then his owne
body. And as it is a very vnnaturall
thing for a man to hate his owne flesh &
bloude / euen so is it to be esteemed vnnat-
urall / that one spouse shoulde hate the
other. All we cherish oure owne bodies /
and nourish them. Reason is it then that

A man
must loue
his wife
as his o-
wne bo-
dy.

The Christen State

We cherish oure wiues / and do the good
for they are ovr owne bodyes. And as
ther is greate vnite & mutuall loue amōg
the partes of a mā's body / so ought ther
to be also betwene them that are mari-
ed together. Euery membre helpeth a na-
ther / they are soz & mery together / there
is not one that checketh and obzaydeth
a nother / euery one hath his place and of-
fice in the body / & doth his detourie with-
out grudginge. Euen so lykewise must
it be betwene mā and wife. Thus much
hane I shortly spoken out of Paul / tou-
ching that loue which is detue to be had
in wedlok.

The. xliij. Chapter.

How the loue / faithfulnessse / and detu-
tie of married folkes / maye be kepte &
increaced.

HErin now ought not a married
man to be satisfied / that he know-
eth what matrimoniall loue
is / & how he shuld loue his spou-
se / but he must apply him selfe to loue her
in dede / as the lord hath commaunded
him / and not that onely / but also ende-
uoure him selfe euer more & more / to ke-
pe and increace the same loue. For many
ther be that begynne well to loue / but
they endure not / & some ordze the selues
after such fashion in their lyuinge / that
they deserue rather to be hated / then lo-
ued. Therfore will I nowe speake a litle
hereof how the loue / faithfulnessse & detu-
tie

tie of married folkes may be kept & increa-
 ced. First/for asmuch as true loue matri- the word
 moniall commeth of God/ and is geuen of God &
 of god vnto man/ there are two speciall prayer.
 meanes (namely gods worde & the pray-
 er of fapth) that do kepe and increace it.
 For yf married folkes harken earnestly
 vnto the word of God/ and reade it/ they
 lerne daylie at it / such thinges as aug-
 ment coniugall loue. And yf they praye
 vnto God with a true faith/ that he will
 put a waye all such thinges as may mi-
 nish the loue betwene them / and helpe
 them vnto it that may increace the same
 doubtlesse god shall heare them. Onely
 let them geue them selues to contynuall
 prayer/ and to the hearinge and reading
 of Gods worde.

Secondly/ for asmuch as wedlok ma One here
 keth of two persones one / for they two and will.
 are one flesh/ saith the Lorde / therfore
 must they be of one hert/ wyll and myn-
 de / and none to cast a nother in the re-
 the wyth hys fault / or to pryde him of
 hys gyft. Yf thy wyfe be not all toge-
 ther circumspecte and hand some / and
 God hath endetwed the with wysdome
 and actiuite / then boast not thy selfe a-
 gaynst thy wyfe / but remembre howe
 God hath prouided the for her in mari-
 age/ to the intent that thou shouldest sup-
 plye her imperfection / and that ye both
 doyng your best together / myght be o-
 ne perfecte bedd. Yf the wyfe be ryche/ One cast

The Christen state

not ano-
ther in
the tethe.

and the husbände poore/ then let not the
wyfe boast her ryches agaynst the hus-
bände/ but consydre/ that thow marriage
/ her goodes are become her husban-
des also. For marriage is a mutuall fe-
lanship & partakynge of all thinges. The
body lyke wyfe is more of value the the
goodes. Seynge then that thy body is
thy husbandes/ much more are thy goo-
des his. And thus must euey one of you
iudge in others gyftes/ that whatsoeuer
the one spouse hath more excellent then
the other/ the same thow marriage/ is
his spouses aswell as his owne.

Serupce
& felaship
pe.

Thirdly/ It doth greatly increace loue
whan the one faithfully serueth the o-
ther/ whan in thinges concernyng mari-
age the one hydeth no secretes nor pre-
uptees from the other/ whan of all that
euer they obteyne or get / they haue but
one comō purse together/ the one lockin-
ge bp nothing from the other/ whan the
one is faithfull to the other in eatinge/
drinkinge and all necessite/ whan the o-
ne harkeneth to the other/ & whan the o-
ne thynketh not scozne of the other/ and
whan in matters concerninge the rule
of the house/ the one wyll be counsayled
and aduised by the other. But much dis-
scord cometh of it/ whā the one hateth
and will not suffre the/ whom the other
loueth and can not forsake/ as namely a
mans frende/ father/ mother/ sister/ bro-
ther/ and such other lyke.

Fourthly/

Fourthly / let the one lerne euer to be Obsequious & scrupable to the other in ouersee.
all other thinges. And this shall come to
passe / yf the one note what thinge the o-
ther can a waye wythall / and what plea-
seth him. And so from henceforth to med-
le with the one & eschue the other. Some
wyues are so froward / that whan theyr
husbandes are mery / they are sadde. And
contrarywise / ther be diuerse men / that
first desyre to medle with that thinge /
which they perceaue that their wifes ca-
not a waye wythall. Some necher ca-
not will beare theyr infirmities moze nor les-
se. Sometime whan the wyfe is sadde &
disquieted / then will the husband haue
to much spote and pastyme of her. And
sometime yf the husband be displeased /
thē the wyfe with spitefull wordes and
wanton fashions / prouoketh him to mo-
re anger. Some had rather haue theyr
back full of strypes / then to holde theyr
tonge and forbear a litle. But where
the vnderstanding of obsequye and obe-
dience is / there let euery one remembre
that the other hath the nature of man-
kynde in him / and is tempted / let the o-
ne lende to the other somewhat in tem-
ptaciō / forbear with him / and geue him
the place gently / for a tyme. And though
thy spouse in his displeasure do happen
for to speake an unkynde or vngentle
worde / yet thinke that it was not he / but
wyate that spake it.

Fifthly /

The Chyssen State.

Humanity
te & gen-
tlenesse.

Fyftly / There is no maner of thinge
that moze strongly kepeth and increa-
ceth loue matrimoniall / then doth curte-
sy / kyndnesse / playnnesse / and gētlenesse
in wordes / maners / and dedes. But the-
re be diuerse married persones / among
whom is not found a good worde / but
allway bratwylng / chydng and discord.
And yet fyll they all the world with com-
playntes / what a miserable lyfe they ha-
ue together. And they them selues neuer
theles are gyltye of theyr owne mische-
fe. Let them leaue theyr churlysh fashi-
ons & be frendly and loupng one to ano-
ther / & then shall they come to rest. And
yf happely they can not excell in that be-
halfe / yet let them shewe a good mynde
and loupnge will in theyr wordes and
dedes / and so shall an honest vertuous
spouse be contented therewith. For eu-
dent it is / that many a man wold fayne
be endewed with humanite and gentle-
nesse / and yet by the meanes of imperfec-
tion / not for any frowardnesse / he can
not. One man also is of an heuier natu-
re then a nother.

they must
secretly
kepe no
euell will
in their
myndes /
but tell
their gre-
fe.

Sixtly. It lyke wyse kepeth and increa-
ceth loue matrimoniall / whan the parti-
es swell not one agaynst a nother / and
whan cyther openeth to the other there
greffe in due tyme and wyth discretion.
For the longer a displeasure or euell
will rageth in secreete / the worse wyll be
the discord. The deuell also som tyme
maketh

maketh their hertes so hard and stiffe/
that at the last they both become crooked
vessels. Therfore (I saye) wolde I haue
the due tyme obserued/because that ther
is some season in the which yf griefes
were shewed/ it shulde make greater de
bate. As yf thou shuldest tell it thy hus
bande/whan he is out of paciēce/or mo
ued. And specially who so speaketh to a
dronke man/or talketh with him that is
not at home. Therfore Abigail percea
uing Nabal her husband to be dronken/
wold not speake her mynd vnto him vnt
ill the morning. i. Re. xxb. Thus ought
euery one to wayte his conuenient and
due tyme.

With discrecion/I say/must it be do
ne also/for some shew their griefes so un
manerly/so spitefully / and so vncurte
ously/that they make now a greater dis
cension/then was a fore. And yf the o
ne/of a good faithfull meaning/begyn
ne to speake to the other/the same shall
not onely take indignacion at him with
out patient hearinge out of his tale/
but also begynne to make spitefull re
hearsals agayne of a new. Remembre
your selues well/both of you / for yf ye
so continue in dissension/brawling and
chydng the one with the other/truly ye
can not haue gods fauoure. For who so
will be forgene of god/ must and ought
first to be at one with his neyghboure/
and also to forgene him his trespase
and

The Chastten State.

and fault/acording to the wordes of the lord. Math. v. vii. cxiiij. So sayeth Paul. Ephe. iiii. Though ye be angrie/per synne not. Let not the Sonne go dwtone vpon your wrathe/ nether geue place vnto the backbiter. sc. Let all bitternesse/fercenesse and wrathe/roarpyng and cursed speakyng/be put a waye from you. Be curteous one to another/ and mercifull/forgeuing one another euen as god for Christes sake hath forgeuen you.

Children
begotten
in mari-
age.

Seuently/Chyldzen begotten in wed-
lok / are a very sure bonde of matrimo-
niall loue. And therfore the Latinistes
call them pignora. Now is pignus as
much to saye/as a pledge/or gage/or pa-
wne. And the chylzen begotten in lau-
fu'll marriage/ are as a pledge and suer-
tie of the loue that can not be parted a-
sunder. For how canst thou at any tyme
be deuyded from thy married spouse / by
whom thou hast chylzen? Y^e thou wilt
saye: Take thou one/and I will take a
nother:per hath eyther of you in that o-
ne childe / somthinge which pertayneth
to your selfe. For certayne it is / that the
childe commeth of you both. God also
bringeth it so to passe/ that sometime the
chylzen loke lyke the father/somtyme li-
ke the mother/somtime they haue the co-
ditions and similitude of you both. And
this God ordeyneth/ that the loue maye
be the greater in marriage. Now whan
thou wyfe doest loue those your chylzen

as thou shuldest/bringest them well bp/
art diligent in lokynge vnto them / and
canst take payne with them / then louest
thou thy selfe in thy chylzen/and guesst
him also an occasion to loue the better
then he dyd/so that wth the payne and
trauayle that thou hast aboute the chil-
dzen/he is pacified: Lyke as it is in de-
de the detwyte of euery married man/not
to be vnpatient wth his chylzen / or
churlish to his wife / whych hath laboure
re and payne ynough already with
the chylzen / althoughe her husbände
were of a gentle nature / and not dog-
gish.

And those wyfes/whych beyng made To bringe
frutefull of God / do bringforth many ge forth
chylzen/and haue all their dayes much chylzen/
greate payne/trauayle/laboure and dis- is the blec
quietnesse with them/ maye not thynke singe of
(as some do) that they be moze unhap- God.
pye and infortunate/ then those are that
haue no chylzen at all. They shulde ra-
ther considze/that to be frutefull / is in
Gods true eternall worde commended
as a blessinge of God/and that all such
wise and noble men as feared god haue
euer esteemed it for a syngular prosperi-
te/honoure and welth. Item/that all ho-
ly & famous women of the olde testamēt
dyd mourne/complayne/ and were asha-
med of their vnfrutefullnesse. Upon a Childzen
tyme there came a famous woman to are we
Rome / to the noble Cornelia Grachi / mens best
and

The Christen State.

Jewels: and shewed her her treasure/as namely
her precious Jewels / rynges and chey-
nes of golde/precious stones/and orna-
mentes/and requyred Cornelia that she
shuld shew her hyr Jewels also . Then
that noble Cornelia brought forth her
children / shewed her them / and sayde/
lo/this is my worth and precious trea-
sure / that all my mynde standeth vnto/
yee the treasure that onely reioysseth me
and is to me dearer then all the Jewels
vpon erth.

This dyd an heithenish womā: what
shuldest thou then do thou Christen wi-
fe/which oughtest by right to knowe/
that God blesseth the to greate honoure/
whan he causeth the to beare children/
which afterward maye serue him & the
whole countre/& maye come to be honest
folkes/& a perpetuall commendacion to
the? The holy scripture also saith eu-
dently / that a wife is 'in the worke of
God and serueth him / whan she brin-
geth forth children/and gydeth them well.
Therefore what so euer she therin doth
and suffereth / she must gladly do it and
suffre it for gods sake/ and put her trust
in god/that he which putteth her to the
payne and labour / can also shew her
both comforte and helpe . Yee she maye
not doubt / but be certayned at gods hā
de / that what so euer she faithfully and
obediently suffereth and doth with the
children in mariage / it is no lesse good
worke

wozke in the sighte of God/then almes
geuyng prayer/or mortifiēge of the bo-
dy. For that is her crosse which the lord
hath layed vpon her to beare. Paul saith
also. 1. Tim. 11. The woman brought tras-
gression in to the world/but she shall re-
couer her honoure agayne by bearyng
of children/ if she contynue in the faith/
in godly loue/ in the sanctifiēge / and
in nourture. This Mulde Christen wo-
ues remembre in all their crosse/ and to
be glad/ wylling / and of a good coura-
ge herin. And who hath mewed the (O
woman) all the griefes / anguyshes and
troubles / all the paynes and miseries/
that those wifes haue which bring forth
no children? It maye chaunce / that they
haue more misery and payne in another
sorte / then thou hast with thy children.
And that happlye they haue here rest &
good dayes/ and yet synne therein with
pryde/depntynesse/ voluptuousnesse/wa-
tonesse/ ydilnesse/ nyctenesse/ and such in-
firmities / so that here vpon erth they
get litle honoure and worshipp therof/
& must haue eternall payne in the world
to come. This I saye agaynst froward
and wicked wifes/ and not agaynst tho-
se that wold be glad to take anye payne
& labour so that they might haue chil-
dren and do lyue mekely/berneously and
honestlye.

The women also / which are mari- Stephen
ed vnto suche men as haue had children dzen.
by

The Chyldren state

and step- by their former wyues / must be earnestly
mothers. exhorted / to therto them selves vnto those
motherles chylzen / no stepmothers frēd
shippe / but a right motherly faithfull
kyndnesse. Haue compassion (oh Christē
woman) vpon those ponge innocent or-
phans / which knowe not noz haue any
conforte noz helpe vpon erth / saue enclp
the. Considre / that god the lordē hath or-
deyued the (in steade of their owne mo-
ther) to be vnto the a right true mother
& requyrez the to loue them / & to do the
good. Woe vnto the yf thou do the pooze
motherles chylzen harme. Remembze /
that they are thine owne husbandes na-
turall flesh & bloude / & that it is an vna-
turall thing to hate them which (on thy
husbandes behalfe) pertayne partly to
thine owne body & are thine owne. Thin-
ke vpon the worde of trueth: with what
measure ye meate / with the same shall it
be measured to you agayne. What a
great grefe wold it be to thine hert / yf
thou knewest now that thine owne chil-
dzen whom thou barest in thy body / shul-
de (after thy death) haue a stepmother /
which wold be rough and churlish vnto
them? Doubtes those chylzens mother
that deed is / had in her death no lesse ca-
re for her chylzen.

Therfore as thou woldest haue thine
owne chylzen intreated (yf thou shul-
dest now dye / so deale thou also with
she that were hers & thy husbandes roge-
ther.

ther. Oꝛ els loke berely to haue of god
the same measure that thou hast geuen.
Be sure also/that god wil not heare the/
whan thou prayest thy Water noster/ for
asmuch as thou wilt not heare the poore
orphans that crye vnto the/ O deare mo
ther. This I saye/ because experiance let
teth/that (by the reason of stepe childꝛē)
the loue matrimoniall is not onely im
pynished/ but euen vtterly excluded. Ne
ther gendreth it bynpte/whan a man intē
ding to commend his first wife/doth it
eþher out of measure / oꝛ els first of all
whan he fyndeth fault in his new wife.
For such prayse doth she cōster to be ma
de to her dishonoure and shame. Name
ly that her husband in commending his
first wife doth it to her reproche. I spea
ke not this to the intent that a married
man shulde speake euil of his honest wi
fe which is departed/ but that euery mā
which is now married agayne/maye cō
mende his former wife in due season &
with measure / yee and in such a sorte/
that his presēt new wife haue none occa
sion to thinke/ that it is done to her dis
praise.

Eygthly. The loue matrimonyall is Trough &
excellently well kepte/āo increased tho. faith must
roto nourtoure / cleynnesse / trouth and be kept.
faith / yf they be stedfastly obserued to
gether. Let the husband contente hym
onely with his wyfe / and so orde him
selfe with wordes / maners and gestu
res/

The Chastite state

tes/ that the wyfe may perceaue/ that he
holdeth him onely vnto her. Let the wyfe
kepe no lesse trouth & faith/ beyng he-
riest & not chameles toward her husbā
Agayne/ let her geue him due bencuo-
ce/ & be not cōtrary vnto him/ noz brate
le with him. For such frowardnesse ge-
neth oft greate occasion/ and mynistret
impediment to matrymonye. Wherefor
let euery one here remembre the wordes
of Paul. For the auoyding of whored-
ome/ let euery man haue his wife. Ther
hath not the wife power of her owne bo-
dy/ but the husband. Agayne/ the husbā
hath no power of his owne body/ but the
wife. &c. as we sayde a fore in the tenth
Chapter.

Clenp-
nesse.

Let euery woman also beware of im-
gouernaunce & sturthnesse in rapment
pee in euery thing / that with vnclenne-
se she make not her self hated of her hu-
band. Likewise must they both beware
of euery thing that prouoketh to aduer-
sitye/ or mynistreth anye vnfaithfull su-
spicion. As it is to be dronken / to haue
wantō or pryncy communycacion / to be
euell company and like pastyme / to haue
fellowshippe with light personnes / to re-
sorte vnto suspicious places / to ston-
d with suspicious folkes / to were wan-
ton rapment / to be euer at light ga-
mes / to ronne to euery daunce / to play
in euery strete / to tary litle at home / to
be lesse content at home thē enye wher

to murmure/ chide/ and to syghe at home/ et. cet.

An honest wife ought not (behynde Conuerser her husbandes back to haunt any euell sacion. company/ to be banckered/ nether to go any where without her husbandes knowledge ad leaue. Much lesse ought she to take vpon her anye farre iourney. And if her husband be gone forth or be not at home/ let her holde her selfe as a widow/ and lyue quietly/ ad bring no man in to the house in the meane season/ nether runne out/ nor byd gesses: to the intent that there grow no euell name nor fame vnto her therthorow. Nether shuld the one to the other/ boast or shew of suspicious gyftes: presentes. Nether the husbande to commend other wives a fore his owne or aboue his owne. Nether is it the wifes parte to exccede in praysing a nother womans husband/ lest the one suspecte the other. Thy wyfe must take the for fayrest/ and thy husband holde the best fauoured.

Belok

And for asmuch as gelousye is a speciall euell disease/ and a great noysome plage in wedlok/ therfore married personnes must put it a wape/ or at the leest ad asmuch as in them lyeth tame it and suppress it. And namely beware thou wife that thou impute not aduoutre vnto thy husband/ because he somtyme hath spoken with a nother woman/ or looked at her. Agayne/ thou husband must not be

The Chastite State

so sore tempted / as to mysintreate /
 blame or to smyte thy innocent wife /
 ther to laye vnto her such thinges as
 neuer thought vpon. Likewise the
 husband mayest not denye thy wife to
 be conuenient and honest chere with
 honest folkes. For though all olde wyse
 prudent men wold haue women and ho-
 uses kepte in good nurtoure and gouer-
 naunce / yet may there be to much don
 herein / as well as in other thinges. There
 is an olde prouerbe also. The bow
 will breake / yf it be to sore bent. Item
 Nothing maye contynue / that is not bo-
 ne by. Therfore an honest married man
 shulde forbyd his wife no conuenient ho-
 ueste myrth / but geue her leaue / to the in-
 tent that she maye afterward be the mo-
 ze wyllinge with the children / and in o-
 ther trauaile and paynes takynge.

**Boastyn
 ge or prai-
 singe.**

It becometh no discrete honest husband
 to commend his wife to much before
 other men. Collatinus Tarquinius lost
 his noble wife Lucretia / thorow his in-
 ordinate praysing of her. Yet much lesse
 becometh it the to be chamelelle in dis-
 closing the pemyties of mariage / as ma-
 ny fylthy persones vse to do. Likewise
 becometh it no man to prouoke his wife
 in bringing in naughtye parsones / or in
 keepynge the still in his house / nether to
 cause his wyfe to be yll spokē of. Yf Pe-
 nelaus had kepte Darius without / he had
 saved Helena hys wyfe. Neuertheles

curre

Every honest wyfe must faythfully and
 in all tymes kepe her honestie / though
 her wycked husband geue her many pro-
 vocacions. Remembre allwape the sen-
 tence of Salomon. Whan a woman
 loseth her honestye / the hath she lost her
 chiefe treasure / nether hath she anye mo-
 re / but is contempned and despised / as
 the myre in the stretes.

Hereto serueth it also / that the wife **Behaue**
 shal not make her selfe to familiar / to **cure with**
 to frendly / or to pseyre with her seruan- **seruaun-**
 ces or household folkes / lest they shulde **tes.**
 be bolde to talke / to least / or without re-
 uerence to behaue them selues with her /
 as one serupng mayde wolde do with
 the nother. Thou wilt saye. I can not be
 so boytious nor shew my selfe so terry-
 ble. Now go to / yf thou wilt not be fea-
 red in the house as a dame / yet holde the
 so vnto the / that they may stande in awe
 of the / that they be not to rathe and to
 bolde of the / but shew the reuerence / be-
 ynge shamefast & well manered toward
 the / as to the mother in the house. For
 thou oughtest with no man to be so fami-
 liar / so frendly / and so homely as with
 thy husband. Likewise also must men be
 to haue them selues vnto theyr maydens
 in the house / and commytte all the rule &
 punishment of them vnto their wyfes / &
 not to medle with the seruauntes a-
 gaynst them / excepte the wife wold dea-
 le vnrasonably ad wilfully with theyr

The Christen State

poore seruantes. Contrarywise / the wife must not take vpon her the rule or punishment of the men seruantes. For her of cometh greate buyte. Like as when the husband medleth to much with the women seruantes / and the wife with the me seruantes / there ryseth greate suspition & discension among married folkes.

The. xix Chapter.

Of conuenient Carefulnes and iust keeping of the house lyke Christe folke.

If thy wife be vertuose & trustye / let her be also carefull in keeping & providing for thy house. For such studye and ordinate care gendzeth grete loue and encreaseth thy substance. For such studye & care is not forbidden. For the godly patriarch Jacob thought it necessarye for him and his wyfe to be studious for their houtholde. Paul affirming also the same. If a man prouide not for his owne household / he denieth the faith & is worse then an infidele. Where for all that Christe speaketh agaynst carefulnes / he speaketh it gaynst all inordinate mistrusting and so much couetous care & sorrow / that desperatly & insatiably tormenteth and vexeth the mynde. Ordinate care expelleth ydle thoughtfulness / & monisheth vs of our betwype & iust vocacion. Which care onely loketh vnto god the autor & gener of all / to him we prayeth to prosper and blesse al that we goeth aboute. Which prayer of faith hath

Gen. xxx.

Mat. vi.

Pro. xxx.

hath her forme & circumstances tending
 unto goddes glory. Two thinges I aske
 of the/o lord / Remoue fro me vanite &
 lyes/geue me nether pouertye noz riches
 onely graunt me a necessary lyuing/ leste
 I being to full/denye the saing. Who
 is the lord? And lest I constrayned tho
 ro to pouertye fall to theft and forswere
 the name of my god. This ordinate ca
 re & studie must be taken / that ye maye care
 haue to socoure the nedye & to set forth
 your children/ and that your selues want
 not/ & so by your ydle ignaunce / ye be o
 nerouse and a burden to other good men.
 Labour to haue wherewith to lyue in a
 ge/ yf god call you to it. Who so hath
 stolen saith Paul / let him now keele no
 moze but labour with his haodes some
 good occupacio that he may haue to hel
 pe the nedye. And as for them that inor
 dinately care & studie to be ryche & to ha
 ue moze then is necessarye/ they fall into
 the temptacions and snares of the de
 uell & into many lustes (as saith Paul)
 which doo tyme men in perdition & dam
 nation / sodenly fall these ryche welthy
 bullokes from their goodes and god
 des / euen theyr euill gotten / worse
 kept / and worst of all bestowed
 wons.

Ordinate

Eph. iiij.

Luk. xij.

Whatsoever is to be done without
 the house/that belongeth to the mā/ & the
 woman to studie for thinges within to
 be done/ & to be saved or spent conueni

The Chycken state

ently whatsoeuer he bringeth in. As the
byrde fleeth to and fro to bring to the
nest / so becommeth it the man to apply
his outward busynes. And as the dam
me keepeth the nest / hatcheth the egges / &
bringeforth the frute / so let them bothe
lerne to do of the vnrasonable fowles
or bestes created of god naturally to ob-
serue theyr condyc properties.

Self. xxxi The man in his gapning and occupy-
ing must be iust and faithfull / feruent/
diligent / and earnest / making all thing
substantiall and setwer / and without any
deceit. For faithfulness euer abydeth
whan unfaithfulness and craftyness de-
stroy them selues : as ye se in the faith-
full dealing of Jacob and in the couete-
ouse desayt of Laban. The word & pro-
mise of an occupper must be as ferme
and fast as a rock of stone / fayth and
trowth concerueth many mens occupy-
ing / whan vniust dealinge bringe them
out of credit.

Let not a man medle with vnhoneſt
occupacions not necessary for a comon
welth / but as Paul commaundeth / with
such as are good and profytable for the
cite or countrey without deceyte / & eue-
ry man to medle with / and in his owne
calling / nether sekynge other mens lu-
cre / nor enbynge other mens profite /
but walke ordinately and quyetly labou-
erung with their owne handes a voydin-
ge blurpe / but doynge to other as thou
woldest

Of matrimonye.

77

woldest be done vnto thyn owne selfe.
 And yf thou (for all thy true and iust de-
 alinge) yet prospere not / subject to ma-
 ny cruel chaunces / wherof the worlde is
 full / yet be thou content with goddes
 will / for the pouertye of the rightwysse /
 sayth Salomon / is better then the infy-
 nite treasures of the vngodly. And a pease
 of bread or a mease of porage with quiet-
 nes / is better then a fatt oxe with bray-
 linge. Many men haue great goodes
 wyth much vniquietnes & litle honestie /
 for he hath set his soule to pledge / forsa-
 ken god / and taken the deuell to helpe
 him to lye and to deceyue / that he myght
 be ryche to leaue hys good to an vn-
 knowne heyre. Dauid saith / folow not **Psalm.**
 him that doth euell because thou seest **xxxvi.**
 him prospere in his wickednes / for he
 shall sone be cut downe lyke gras / and
 lyke the flower faade away. But put
 thou thy trust in the lord and do right /
 dwell in the Lord and get thy ioynges
 wyth truth and iust dealinge. And fre-
 te not nor be a greued wyth him that
 prospereth in his owne waye and lea-
 deth a wicked life. &c. Vnto this ho-
 ly **Psalm** let every Christen man attē-
 de. The wyues workynge place is wy-
 thin her howse / ther to ouersee and to set
 all thinge in good order / and to beware
 that nothyng be losse / seldome to go
 forth / but when bygent causes calle her
 forth. And therfore **Whidias** that in **Whidias.**
 gennouse

Comon
sentēces
for the ke
ping of
the house.

The Chyrtten State.

genuouse workeman intendinge to be-
strybe an honest faithfull houstwyfe/dyd
set her image vnder the Myll of a snayle/
signyfinge that she shulde enermore ke-
pe her owne howse. Necessary it is that
we knowe these Comon sentences and
lerne the by hert. Thou must not regar-
de what thyng thou wouldest sayne haue
but what thou canest not lack. Stretch
out thine arme no further / the thy fleue
wyl reche. Whatsoeuer thou nedest
not/is to deare of a farthing. Who so
spareth not the peny/ shall neuer come
by the psonde. Sparinge is a ryche pur-
se. A thinge is soner spared then gotten.
Spare as though thou neuer shuldest
dye/ and yet as mortall sped mesurably
To spare/that thou mayest haue to sped
in honestye for goodes sake / and in ne-
cessyte/is well done. Thy sparing is but
vayne when thou art come to the botto-
me. Begynne euery thing in betw scas-
son. Whatsoeuer thou mayest do to-
morrow / dyfferre it not tyll to morowe.
That whych thou canest do conuenient
ly thy selfe/commytte it not to another.
If thou wilt prospere/then loke to euery
thyng thyne owne self/let it not be lost
that may do any good in tyme to come.
Spend nomore then thou wotest howe
to gette it: when thyne expenses and re-
ceptes be a lyke/a lytle losse maye ouer-
throw the. Spare for thyne age. Take
paynes in thyne yowth. By such thyng
as thou

as thou needest not to repēt the therof: by
 le pedlary bringeth begger. Trape thy
 self honestye. Molde thy chyldren in a
 we; and they shall haue the in reueren-
 ce. Much spendinge and many gftes/
 make bare celars and empty chystes.
 Euell felowshyp and bayne pastyme ma-
 rieth pouertye & begetteth a sōne called
 derision/ spueeth gorgeously and costely
 in excelle / and leaueth the a farc well
 whose name is thys. In thyne age go
 a begginge. Suche and many mo godly
 and wyse sentences ar fownde in Solo-
 mons Proverbes/ in the prechere / and
 in Iesus sayak / whych an honest hous-
 wyfe must take hede vnto.

The. xx. Chapter.

Howe married persones shall beha-
 uethem selues not onely in workes of
 merce/ but also in the crosse and ad-
 uersyte/ and with theyr seruauntes.

If Christen married folkes thorow
 thyr iust labours and goddes blessyn-
 ge obtayne ryches aboue necessitye/
 then let them remembre Daules ex-
 hortacion/ sayeng. Commaunde the ry-
 che men of this worlde that they be not
 highe mynded nor trust in transitory
 ryches / but in the lypynge God whych
 geueth vs all thinges abundantly to
 enioye them.

Charge them to do
 good and to be ryche in good workes/
 to geue wyth good wyll / to distribute/
 layinge

i. Ti. vi.

The Christen Gate.

layinge by treasure for them selues a-
gaynst the tyme to come, that they maye
lape hand of eternall lyfe. For when
the Lorde shall come to iudge the quicke
he and dede / he shall saye to the mercys
full. Come hyther, ye blessed of my fa-
ther and take the kyngdome prepared
for you from the begynnyng of the
worlde. For when I was hōgrpe ye fed
me / I was thirstye / and ye gaue me to
drynke .et c.

Geue almoste therfore of thyn owne
substance / and turne not thy face awaye
fro the poore. Shewe mercy after thy po-
wer. If thou hast much geue plentiful-
lye. If thou hast lytle geue therof after
thy power. For a good treasure shalt
thou lay by in store for thyselfe agaynst
the daye of trouble / yee that small sub-
stance wherof a pore man geueth almo-
ste pleaseth the lorde much better / then
when welch men geue theyr lytle of
theyr great riches. Example in Luke.
Remembze the comon prouerbe. That
thou sparest fro geuinge for goddes sa-
ke shall the deuell carpe a nother waye.
So sayeth Solomon. Some man ge-
ueth out hys goodes and is the rycher /
but the nygarde hauinge ynough wil de-
part from nothinge. And yet is he euer
in pouertye. He that is lyberal in geuyn-
ge shall euer haue plentye. God increa-
seth loue and fauoureth married folke /
because they shewe mercy and charite
to

to the nedye.

And yf God maketh the ryche man po
re/he doth well. For he seeth that yf he
shuld haue ryches/he wolde be to prou-
de and forget God and him selfe also.

With poberthe therfore and affliction
wyl he nourture his childre so to te-
che them his wayes/ lest in abundan-
ce & welthe they rune after theyr owne
wayes and lustes. For tribulacion ad
aduersyte are the fyre and salt that pur-
ge and preserue vs from stynkinge and
do not destroy vs / but they teche vs to
put our trust in God and not in oure sel-
ues noz in no creatures/ they dyaue vs
from transitory thynges to fasten vs fa-
re to God/ and because we shuld not be
condemned with the worlde / he pluc-
keth vs wyth hys crosse fro the worlde.

In to the whych troubelouse state of the
crosse/ whan married cotples be cast of
God/then haue they the most present co-
solacions out of scrptures to counfo-
te them/and to cause them to reioyce in
theyr afflictions / as are the holy psal-
mes of Dauid/and also the godly ensam-
ples of the dere beloued faythfull ser-
uauntes of God/ as were Job/ Abrahā/
Jacob.&c. Item the wordes of Christ.
Who so will serue me/let hym dayly ta-
ke hys crosse vpon him and folowe me.

Johā also and Paul / are full of coun-
fort in theyr epistles. Whan any of the
married persones be tempted or trobled

wyth

Afflictio
teacheth
vs to kno
we god.

Tribula-
cion is
fyre and
salt.

i. Cor. xi.

Mat. xxi.

Joā. xxi.
Heb. xi.
xii. xii.

The Christen State

wyth syknes or any other fortune/ then
 shuld the one comforte the other wyth
 these comfortable ensamples / Psalmes
 and sentences of goddes spirite/ full of
 all consolacion/ one sufferinge with the
 other/ for so shall the affliction and cros-
 se be the easelper bozne and loue mu-
 tual the more encreased. Trowe loue she
 wyth her selfe most clerely in trouble and
 syknes. And yf the one grudge at the
 others syknes / he doth agaynst goddes
 wyl. And yf he reioyceth at her/ or she at
 hys affliction/ it is a token of lytle loue/
 except hys reioyce be in the lord so to co-
 forme him to the symilitude of his son-
 ne Christ/ that he myght be lyke him in
 gloire.

**How ser-
 uauntes
 must be
 entreated
 Job. xxxj.**

Paul commaūdeth you to do to your
 seruauntes that which is iust and e-
 quall / louyngly & frendly vsinge them/
 remembreinge that your selves haue a ma-
 ster in heauen. Verne of Job also the sa-
 me. For your seruauntes are of goddes
 creacion as well as ye / dere beloued and
 his chosen childzen also / yee and your
 brethzen and systers in Christ. Let them
 therfore for their labours haue their co-
 nuenient food and wages/ be not bytter/
 harde nor iniurious vnto the in no wy-
 se. A great offence it is before God
 to kepe the labouring seruauntes wa-
 ges from him. James sayeth vnto such
 ryche men. Behold the hyre of the labou-
 rers that haue reaped downe your fel-

Of marriage.

80

des (which hye ye haue kept back by fraude) crieth / and the complaint of the labourers is entred into the cares of the Lorde of Sabaoth.

Ye haue had good dayes vpon erth / & lyued at your pleasure & delighted your hertes / but it is onely against the daye of your slaughter. So James saith that the defrauding of mens wages will be at last a slaughter. Many men vse their seruauntes as slaues and beastes / and therfore is their extorted scrupce vnprofitable and vnfaithfull to suche cruell masters / more faithfull is the seruice done of loue then for feare and compulsion.

Agayne the seruauntes must lape a partcall euell condicions / pryde / vnfaithfulness / brawlinge and murmuringe / ppykinge and tales tellinge / remembryng Daules exhortacion / sayinge. Ye seruauntes be obedient to your masters with feare and tremblinge / in singlenes of your herte / as vnto Christe / not with eye seruice as men please / but euen as the seruauntes of Christ / that ye maye do the will of God from your hertes with loue. Thinke that ye serue the Lorde and not men.

The detra-
tie of ser-
uauntes.

The .xxi. Chapter.

How children shuld be well and
godly brought vp.

Greate ioye and quietnes it bringeth
to the parentes to se their chil-
dren

The Chailden State

dyen godly and vertuously brought vp.
 And agayne / besydes the sorow that e-
 uell brought vp chyliden bring to theyr
 parentes / yet shall they reder a straght
 rekeninge to God for thepreuell byn-
 gyng e by of them . The women shulde
 nouryche theyr owne chylde wth theyr
 owne brestes / or els yf they maye not
 for weaknes / yet ought they to seke ha-
 nest and godly nourles of sober luyng-
 ge / that wth theyr melke they myght
 drynke also vertue . And the paren-
 tes / especyally the mother must endeavour
 to speake fyrst to the childe perfectly /
 playne / and distincte wordes for as they
 be fyrste eformed to speake / so they wyll
 contynewe. Caius and Tiberius the son-
 nes of Cornelia Gracchy were ornat &
 eloquent in theyr speche / for theyr mo-
 ther was eloquent of tongue.

**Caius ad
 Tiberius**

And euen from theyr infancye forth
 let the parentes teach theyr chyliden no
 fables nor lyes / nor no bayne nor lyght
 communication / but that onely whych is
 godly / honest / graue and frutefull / let it
 be planted in theyr new hertes . They
 must teche them fyrst certayne godly sen-
 tences / though they yet cannot vnder-
 stand them / yet let them commende them
 to memozy / and practyse them in speche
 tyll they maye hereafter the better per-
 ceue them / as are these folowynge.

As certaynly as thou seest the heauens
 ad the erth / so certaynly must thou knowe /

Of matrimonye.

82

we/that there is one inuisible God / one alone for all sufficient / hauinge hys beynge of him selfe / and all creatures their beynge of him.

Heauen and all that was made is of goddes owne creacion. God is the most hyghe goodnes: Withour God ther is nothing good. God nedeth no creature to be ioynd with him in hys dedes and counselles / to forgeue dampne saue or helpe. It is he alone that vpholdeth all the worlde / preserueth it / and geueth eueri thyng the lyfe and beynge / whych it hath. He is longynge / graciouse / and mercifull to them that so beleue & trust vpon him.

God is trewe / and iust / and holy in al hys workes. God loueth vertue / and hateth synne and vyce. It is good that God commaundeth / and euell that he forbiddeth. God punyssheth synne and euell. A man must loue God aboue all thinges. He may not murmur agaynst god / but be willynge & thankfull in all aduersite to beare it. He must call onely vpon God / and complayne to hym onely in al his nede. And here must the chyl dren be taught thus to praye. Our father which art in heauen. &c. And to expresse the articles of ovr fayth distinctly and perfectly. And in proesse of tyme lerne them truly to vnderstande them / and the ten commaundementes also by hert. Then teache them the prouerbes of Salomon

A

and

The Christen State

and the boke of the preacher / and such comen sentences as are these. Vertue excelleth all thinges. To lye is the moost shamefull byce of all. Thou shalt hurt no man / but profite euery man. Speake euell of no man. Bakbyght no; curse no man. All men are brethren. And such like godly sentences / let them be planted into yong hertes. Aboue all thinges shall the parentes godly and honest conuersacion in the presence of their children / teche them more vertue and goodnesse / then their wordes. For wordes although they may do muche / yet shall good ensamples of lypynge do more to the yongth. Let not your children be conuersaunt with euell parsons and lypgh company / let they not heare bycrouse nor wanton communicacyn / nor se no synfull lypghes. The parentes must vse theselues before them as before God and all honest people. Caro the wyse Sena-
toure of Rome / expelled Titus Flamentus out of the counsell / onely because that in the sight of his yonge daughter he embraced his wyfe.

Matthe.
xviii.

Christen folke shulde remembre the fearefull sentence of Christ / sayenge. Who soeuer geueth occasion of euell to anye of these yong children that beleue in me / it were better for him to be drowned with a milstone tied about his neck. Thou must diligently beware / lest any in thine house geue any euell ensample ad
speake

peake that that naught is in theire presence. And take hede lest thou receaue any person in to thine house / that maye either by worde or dede corrupt thy children or seruauntes. Remēber that euell peache maye sonne corrupt & destroye that which thou hast bene long in plantinge and buyldinge. Wanton and euell communicacyon (sayeth Paul) corrupteth good maners. And begynne bytymes to plante vertue in thy childres brestes: for late sowinge bringeth a late or neuer an apte haruest. Yong branches will be bowed as thou lystest / but olde trees will sooner breake then bowe. And whatsoeuer good liquore is put first into a new erthen pot / it will kepe the sent therof euer after / yf it stande therin any season.

And as for the yeaeres to set the childe to the scole / fyrst consider the apte sharpnesse of witte therof / for some are apte at fyue yeaeres / and some not before sixe or seuen yeaeres. And what they shalbe fyrst taught / it is tolde before.

And here must ye chosse out discrete / learned / & godly masters for your children / whych shall according to their capacities gently and wysely instructe the / as is contayned in their primers in Englysh & dialoges as are ther made for the whych when they can reade both prynced & wyrtten letters / & can well comette that which they haue lerned to memory saying it distinctly & perfectly by here

The Christen State

then let the lerne to wypte/ to cast a com-
 pte/ to cyfre/ adde/ subtrape. & cet. And let
 the exercyse their penne & their tongues
 in readyng diuerse printed booke per-
 tapninge to the holy scriptures/ and co-
 me to heare the true prechers of goddes
 worde/ and in any wise let them not be
 sere the papisticall prechers/ and when
 they come home from any good sermo-
 ne/ aske the what they haue bozne a wa-
 pe/ and exhorte them to marke diligen-
 tly a nother tyme/ and to reherse it whe-
 they come home. Let them saye the gra-
 ces at the tables. Let the prepare the ta-
 ble and serue you there at/ clenly and ma-
 nerlye Let the spede all the tyme in be-
 tuous bles and neuer be ydle/ for the ty-
 me of youghth is preciose and passeth a
 waye swiftly. Be ye circumspect o pa-
 rentes in feding and apparelling your
 childzen/ let the not be paupered by to
 delicately woth meates and wyne/ nor
 yet arayed to sumptuously and proudly.
 Daniel was as well lpyng and as pu-
 re of complexion with a meale of pota-
 ge euery daye & a drafft of water/ as we-
 re they that were fed euery day of the
 kinges table. Excesse of meates and drin-
 kes in youghth and gorgiouse apparell/
 is the doze vnto gloriouye/ dronkenness &
 lecherie/ & the waye to pryde and all ma-
 ner of vyce/ neuer to be pluckte from the
 in age. For the which enornities & vy-
 ces/ their parentes & vpbryngers shall ge-
 ue

Mat. f.

ne straght rekenyng vnto god / let not
thy yowthe runne out of thy doyes nether
by day nor nyght without thy lycence: &
take a rekenyng of their behaueoure in
thyne absence. Suffre them not to come
into any lyght wanton companye.

Se that ye correcte the deuly and dis- **Correcte**
cretely for their faultes / so that they sh^d ou-
de in grete feare and awe of you / and yf
wordes wyll not reclayme the / then take
the rodde or weapon of correction discre-
tely v^sed. For the rodde of correction mi-
nistreth wylledom / but the childe suffred
to do what he listeth is the confusyon of
his mother. And who so spareth the rod
hateth the childe / but he that loueth him
nouryseth him in tyme: the childe here
is full of folowynes / but the rod of correc-
tiō d^riueyth it forth. Better it is that chil-
dren wepe the old mē. Se that they p^lye
not / stele not / nor vse no vnlawfull ga-
mes / be not to roughe nor to hastye
with the / but so order your selues to the
that they maye bothe loue & feare you.

W^ouer.
xxix. and
xlii. xlii.
and xlii.

The. xlii. Chapter.

Chyldren wherevnto they be apte / let
the lerne that science or hādy crafte.

Consydre well where vnto thy chil-
de is naturally enclyned. And vnto
that occupacion let him be put
many men now a dayes albeif
they se their chylde apte vnto letters &
good lernyng hauyng substance ynough
so fynde them there at / yet wyll they

A iij not

The Christen State.

not suffer them to contynue thes ar/
because them selues canot fauoure it / or
els they se no aduantage wordly folo-
we / but grete trouble and persecution/
which wordly men in thus doing decla-
re them selues vngodly / destroyers bo-
the of the selues / their children / and of all
comon welthes and congregacions.

**Why mē
now let
not their
childeren
go scole.**

For what publyque welth / towne cy-
te or parische cā be well gouerned / with-
out the prince ruler preste or byshop be
lerned in goddes law prophetes and in
his gospel? What is the cause of all
this dissension / cruell persecution / tyran-
nye / cuell lawes making / vniust actes /
false religion / wycked ordynances & vn-
godly decrees and institutions: but one-
ly the blynd ignorance of vnielmed ru-
lers: which measure al thing after their
owne fonde fleschly affectes and reason
besydes all scriptures: & wold haue their
owne carnall willes to stonde in the ste-
de / yea rather to be aboue god and his la-
wes. In tymes past / whē mē sawe so ma-
ny spirytual promocyōs vnto ryche bys-
shopps / benefices / deanryes / abba-
cies / wypperies / chaunceloryps. &c. the
they dyd let fast their childre to scole / to
make them poppy preistes ydelly to ly-
ue by other mē's sweates. But now they
se how laboriouse and perrellouse an of-
fice it is to preche and to teache goddes
worde purely fzeip and faithfully / and
how vnthāfull an office it is to rule co-
monaltes

monaikes after iustice & equitye / & what
 an heuie intollerable labour it is to my-
 nister iustice and iugemēt after goddes
 worde loking for no aduantage / but to
 be a comon seruaunt for the comō wealth
 sustayninge suche intollerable burdens la-
 bours & perells as the office detoly my-
 nistred asketh / nomā is glad to haue his
 childe lerned vnto suche vnprofitable &
 laboriouse endes. It was oncs an holy
 sacrifice to god for a mā to dedicate his
 daughter or sōne vnto frāces / Clare / be-
 net / Thomas / Austē / Mary &c ydely to ly-
 ue in all filthynes / to han riches dignite-
 es and worldly bayne worshipec & pri-
 uate profite folowed / or rather whē they
 greedely aspired and folowed it. But now
 we when the comon labour / godlynes /
 and the publique profite of all comon
 wealthes and congregacions depende
 vpon it / noman regardeth nether good
 lerning nor vertue / so farre of are they
 now to set their childre to godly scoles.
 When yough was nothing apte to
 good letters / & whē there was no good
 lerning nor no good teachers / then well
 was he that might set his childe to sco-
 le. But now whē yough was neuer so
 apte to good lerning as it is this daye /
 lerninge and good letters neuer so plen-
 teously flourishinge / reioyced & redacted
 into suche a compendious clere bryefnesse
 neuer so good dilygent and lerned ma-
 ners / neuer so plentie of so good

The Chyſten ſtate .

So playne bookes prynted/neuer ſo good
chepe/the holy goost as it were in to me
nes mouthes mercyfully offerynge hy
giſtes / and yett wyll ther no man open
his mouth / his eyes to ſe ſo clere light/
nor his eares to heare ſo pure / manifeſt
and holſom doctrine/euen the worde of
their owne ſaluacyon. For oure vnthan
kefulneſſe therefore all theſe inſynpte he
uenly benefytes ſhalbe taken from vs / &
geuen to ſome other nacyon / as to the
Turkes and Jewes / whych ſhall thank
fuller then we receyue them. And we
ſhall haue the poppyſh preiſtes with all
pappſtry / haltered and captued vnder
hardnecked Pharao in myre and claye
neuer to be deliuered out of that pꝛonep
ſcripture of his intolerable bondage.

But now therefore o ye Chyſten parē
tes/ſeing that youre yowth is now by
the fauoure of God endewd with ſo
good wyttes and enclyned vnto good
letters/ let not the graces and gyftes of
God be offred you in vayne / but exercep
ſe them in good authors bothe Greke and
Latyne and noble hystories/ in Logike/
Rethorike/and in the tongues/ let them
reade the holy Byble/ and commend it
to memorie/and ſo ſhall they in tyme to
come be profitable vnto the comō welch
wherunto they be bozne.

And ſuche as are apte to handy occu
pacions / let them be ſette to them which
be moſt profpytable and neceſſary for a
comon

Of matrimonye.

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comon wealthe/as for payntinge & her
uinge togeth such lyke/they are more cu-
riouse then necessary. And consyder that
all iuste and true occupacions iustly ex-
ercysed and bled/Goddes blessinge ma-
keth the to prospere/ and the true doers
and labourers in their callinge bys
blessinge make them riche. Every man
to put his childe to that master whych
is most excellent and conynge in that
craft/it is no nede to manye/noz to ex-
horte poure childzen to be true of fewe
wordes/faithfull in dedes and promi-
ses/diligēt and seruiable to euery man/
obedyēt to their masters/cleyn/quick/
handsome and willynge to do their com-
maundementes.

Now when thou hast perfitelv lerned
thy crafte/it shalbe profitable for the to
trauell into straunge countreys / to se
the workinge and handlinge therof a
monge other nacyns / wherby epyther
thy selfe mayst lerne both a perfytter
practyse and also more experyence / or els
they of the maye lern the same into thyn
owne profite And in so trauaylinge hol-
de thy selfe modest / still and sobre / me-
dlynge not beyonde thine owne facul-
tye. Be gentle / frendlye / faithfull and
courteous to them / conformyng thy sel-
fe vnto their honest fashions and gode-
ly maners. Beware of euill companye &
dronkenes / beware of light and wano-
ton women/lerne no byce noz euill ma-
ners

Truay-
linge a
monge strā-
gers.

The Chyssen State

ners of the / but onelye vertue and such
occupacions as are profitable / bring
me conyng and vertue / and no synne no
cuell maners / of which thou shalt see
much / and to lytle of that good is
Cutte clothes ad iagged / and all to ha
ked hosen dysfigure and deforme hone
persons / and declare light men and wo
tones in the herte.

But before all these experiences seke
ge / se that thou providest thy children
nest mates (yf they desyre it) and let
rather lyue together at home / and no
one to departe any longe tyme from the
other / for traualyng into straunge co
treys / bring some yong euill disposed
persons into great inconueniences and
naughty lyuing / as it was wont to
sayde of the Rome runners neuer to
good after.

The xxiij. Chapter.

Yonge
wemens
apparell.

i. Pet. iiij.

Let not your yong daughters
to proudly & cosely appareled / be
modestly & honestly / for this go
grouse apparell is not els but
minstrelsy / ppyng by a daunce vnto
lecherie. Remembre that Peter saith
That the apparell of wemen may not
outwarde in broyded outlayed hea
which is an whorish fashion / nor in
ginge on of golde or puttyng on of
fly gorgeous flaringe clothes & c. T
outward light apparell declareth a co
rupt / proud / & sinfull inward herte. L

Oram

hamefastnes/chastite/modesty/mekenes/
few wordes/sadnes and sobriete be
the ponge womans apparell to set forth
er betwye. For after thys maner/in the
ld tyme saith Peter were holy ponge
wemē decked of their matrones/ & were
bediet to their husbands. As was Sa
a unto Abrahā/calling him Lorde/who
e daughters ye are as longe as ye do
well. Let the examples of Rebecca & Ra
hel be at youre eyes/ whych godly and
ayer women desprynge and sekynge the
oue of their husbands were glad to
lease them. Lerne also of Paul howe to
pre your selues. Beware ye wounde not 1. Tim. 11.
our pouertye and proude herte with to
precious and sumptuous apparell/ yf ye
wyl go forth in your proude araye / so
neglecte you the doctrine of god & procu
re your selues dampnacion.

But yf ye saye ye decke your selves to
be the moze clemly / & so to please youre
husbands/ I tell you agayne/that ther is
a meane & measure in every thyng/ & ac
cordinge to every state & degre ther is a
comely apparell / whych comelynes and
measure no honest husband nor honest
wyfe wyl be glad to transgresse and ex
ceade. Such excelle and pryde maye pro
cure the dishonestye / and harme to thy
husbande.

As for gentle women & suche as are of
noble byrthe/whether they may excelle whether
in light and wanton apparell/or in appa
gētle we
rell

we maye
go so ri-
chely ap-
pareled.

The Christen State.

tell to costly: I will first aske them whe-
ther they be Christen & faythfull women
or vnfaythfull. If they be vnbeleuers/
then let the walke as they list/ & the mo-
re gorgeous tenderlynges they be / the
better shall they please theyr heade the
deuell. And seinge they haue wātō prou-
de spytes / they must nedes haue lyke
garmentes to declare what they be wi-
thin in hert & minde / wyth these womē I
wyl not wrestle. But yf they be Christē
faythfull womē / they maye knowe that
the holy Apostles Peter and Paul haue
wryten their exhortacions for sober ap-
parell / vnto them which haue suche ry-
che iewels / stones / gold and syluer / and
not to pooze womē that haue them not.
Seing then that the worde of God is
pryncipally spoken to you that be gen-
tle women of noble parentele (whych ha-
ue these riches and Jewels / to laye the
a maye wyth all youre pompe and pry-
de) and wylbe taken for Christen folkes
then folowe you the exhortacions of the
apostles of Iesu Christ.

Moreouer ye shulde remembze what
is the very nobilite / and what maketh
gentle men and womē / that it is not ap-
parell / but mekenes / gentle behaueoure /
discrete conuersacion / prudence / wysdome /
lernynge and vertue. And they that
in Christ Iesu are baptised / are baptised
into one body of Christ / where we are
all one and no differēce betwixte noble

noz bloode / poore noz riche Galat. iij.
 And therfore in this respecte there is no
 boast to be made of blode / but remem-
 ber the noble quene Hester / whych say-
 de. Thou knowest my state o Lorde / and
 that I hate the signe of preeuinnence ad
 worshipp whych I beare bpon my head /
 what tyme I must go forth to be sene / &
 that I abhorre it as an vncleane clothe /
 and that I weare it not whan I am quy-
 et alone by my selfe . God therfore hath
 geuen you riches to dystribute them to
 the poore / and not to mayntayne poure
 pride thertwyrth . So were ietwels besto-
 wed euen amonge the Hethen / for at
 Rome was a lawe called Lex Oppia /
 wherby all pompe and excesse of raymēt
 was forboden all honest women / & they
 were cōmaunded that none (how migh-
 ty or riche soeuer they were) shulde not
 weare aboue an vnce of golde bpon
 their bodies.

Cypriane sayeth that women / albeir
 they be riche / yet therfore ought they
 not to vse the moze pompe ad pride / but
 to knowe those onely to be riche / which
 are earnest in goodly workes / and helpin-
 ge the poore. A shamefull and blasphemous
 thinge it is / to weare silver / golde /
 beluetes and silkes / and to suffer the
 poore to want clothes and foode. Yee see
 that proudly decketh her selfe / destroy-
 eth her owne soule / and geueth other fol-
 kes occasion of destruction. For we see
 reth

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1. Cor. xi.

Gala. ii.

reth by euell affectyons & lustes in them
that beholde her/ yee suche one is poplō
and swearde to thē that see her. Nether
maye suche gorgyouse flaringe prowde
womē be iudged godly nor honest. And
therfore sayde Paul. That euery womā
cominge into the church to praye or to
heare the worde preached/ must be honest
ly couered/ and especially her head/ for if
she come in bare headed or shewing any
parte of her heare (as some laye it out/
and many haue borrowed heare) she dis-
honest her head which is her housband:
let them therfore be decked and couered
with comely beales / for the angells
which are the ministres and messengers
of God. And what madnes were it to co-
me in to the church vnder a pretence of
humblenes to pray to God for grace/
wher by such prowde fashions thou pro-
uokest his heuy wrath vpon the. It were
better for such people to be thrust into a
sack / with a myllstone hanged aboute
theyr neckes (as Christ sayeth) drowned/
then thus to offende any one of the least
in the congregacion.

What shame God threateneth vnto
such prowde persones/ye maye reade. E.
Lape. iij. sayinge: That for theyr chapnes
of golde they shall haue halters of hem-
pe and fetters and colers of yron / for
theyr muske and pomaunders/ they shall
haue stynke / for theyr brydred heare/
euery man shall see them balde / and for
theyr

theyr stomachers of golde/they shall we
are lacke/which all with a miserable de
struction of Israel and Juda by the As
syríás & Babilonites came iustely to pas
se in the dayes of these kynges/Joachas
Joachim/and Jechonias. Wherefore let xxij. cha.
every honest woman / accordinge to her iiii. lib.
state & abilitie/be comely/cleuely/& hone reg. & so
sly apparelled/aboyding all fluttynnes forth.
& vncleues/& so teche their chyldren/ and
refrayne from all exceſſe and superflui
te/that God may be prayſed and no man
offended at youre apparell / rather gar
nished with vertue and outwarde hone
ste/ then with pryde which procureth
you enuie/and it will in conclusion ha
ue a shamefull fall.

The xxiiij. Chapter.

How daughters and maydens
must be kept.

Now to retorne to yonge daugh
ters how they shuld be instruc
te in prayer & knowlege of their
Christe religión accordinge as it Splence.
is set forth in dialoges & instruccions of the
chryſtynes / yet shall they not be to bu
ſye in teachinge & reasoninge opely/but
there to bſe ſplēce & to lerne at home/ o
penly to heare/& at home let the reasone
and teche eche other. Rather wolde I
haue them euer shut vp / as it were in
a Cage / neuer to ſpeke nor to come
forth/ but ſometymes to ſee the good
ſun.

The Chyssen state

fashions and honest behaueours of o-
ther/foz to kepe them euer in metwe / is
pnowgh eyther to make them starke fo-
les / or els to make them naughtes / whē
they shall ones come a brode into compa-
nye. As foz this thinge/euery discrete pa-
rent shall knowe by the foresaide rules
howe to order them/to a boyde all wan-
tones and nyenes in wordes/lectures/
and deades / to eschew all vn honest ga-
mes & pastymes/ to auopde all vn honest
loues & occasions of the same/as vnho-
nest dañsinge/wāton cōmunicacion/cō-
pany wyth ribaldes & filthy spekers. Te-
che thē to auerte theyr sightes & senses frō
all such inconueniencies/ let thē a boyde
ydlenes/ be occupied eyther doinge so-
me profitable thinge foz youre familie/
or els redinge some godly boke / let thē
not reade bookes of fables/ of fonde and
light loue/but call vpon God to haue pu-
re hertes and chaste/that they might cle-
ue only to their spouse. Christ/ vnto him
married by faith/which is the moost pu-
rest wedloke of vs all/pure virgyns/be-
ing bothe married and vnmarried. Euell
wordes saith Paul/corrupte good ma-
ners/vncleannes & couetousnes let thē
not ones be named amonge you/ nor no
folyshe ribaldypralkinge/nor light iestyn-
ge/which are not comely / but be occu-
pied in prayers and thākes geuinge. Bo-
kes of Robyn hode/Beues of Hamptō/
Troilus / and such lyke fables do but
hyndle

yndle in lypes lyke lyes and wanton lo
 ve / which ought not in yought with
 their first spetle to be dronken in / lest
 they ever remayne in them. If ye delight
 to singe songes / ye haue the psalmes &
 many godly songes & booke in English
 right frutefull and swete. Take the new
 testament in your handes / and studie it
 diligently / and lerne your profession in
 aptime to mortifie your flesh / and to be
 conuicted in the spirite / lerne the vse of
 the Lordes supper / to remember his de
 ath / and to geue him perpetuall thankes
 for thy redemption. Mothers must also
 teach their daughters to worke / to lo
 ve their husbandes and children. And
 let them laye their handes to spinne / se
 we / weaue. &c. For the noblest women / Lerne the
 wothe amonge the heathen Romans & to worke
 Grekes and Hebrewes had greate com
 mendacions for their huswifly wor
 king with their handes / as ye maye rea
 de of Salomon / sayinge : He that fyn
 deth an honest faithfull woman / He is
 more worth then precious perles. The
 vertue of her husbande maye sauely trust
 in her. All the dayes of her lyfe will she
 make his profite. She occupieth wolle and
 flaxe / and labourerth gladly with her ha
 ndes. She is like a marchantes shippe.
 It is expedient that a man handfast
 his daughter before he hath good
 experience of her huswiferye and go
 verninge of an house. For it becometh
 her

The Christen State

her better to haue a payce of rough & ad-
harde handes / then to be fayer & softc-
glistering with ringes or houered con-
tinually with smothe gloues. And let the
parentes be ware that they bringe them
not vp to tenderly / wantonly / and dili-
catelý / or to nycelye. And at due tyme let
them be prouyded for / so that they ma-
ye gouerne theýs owne houses with
their owne husbandes.

The. xxb. Chapter.

Of diuorice.

Here shalbe I also saye some-
what concerning diuorice / becau-
se it lyeth vnder the title of wed-
lok (& is permitted for the welth
and health of men) yf other Christen ler-
ned persones had not wyrtten sufficiēt-
ly therof a foze. Agayne / the matter of di-
uorice belongeth rather to the office of
iudges / then to such prýuate persones
as I here wyte vnto. Yet for the ope-
nyng of the cause I will make this shor-
te declaration.

Diuorice.
Eraf. in
his An-
notaciōs
vpon the
Epiſt Co-
rint. vij.

First that is called a iuste diuorice /
when as nether partye maye take the o-
ther agayne / so is it in the libertie of the
fawtlesse partye to mary a nother. And
therfoze dyd Christ tell the Jewes that
their diuorice / which was for euery ligh-
cause they lysted (their owne hardnes so
requyringe) was no true or iuste dyuorice
/ but a permission for their owne hard-
neckednes / vnto the whych sayned dy-
uorice

noice Paul hauynge respecte sayd constantly to them that so lightly whē they listed wold haue a byll of diuorcement. To the maryed / not I / but the lorde commaundeth / that the wyfe be not diuorced fro her man / but yf she be / for anye lichte cause by anye such ietowen permissiō for theyr hardneckednes sake (for such fashions become not you which ar Chri- stened) yet let her abyde vnmariēd / or els be reconcyled to her husband . And lyketwys of the man.

Diuorce is permitted of God for the welth & medycyne of man / & for amend- ment in wedlok . But like as all maner of medicyne (& specially some as they that go nyghest death / as to cut of whol membrs . &c.) are very terrible : So is diuorce in dede a medicine / but a perelous & pitfull . Now ther be found surgeons that haue good fortune & grace of god in cutting of whole membrs / yet let every one of vs beware / that he nede no such medecine . Euen so must all married fol- kes most diligently eschue all occasions of diuorce / and know that they must pro- ue a paynfull medycyne / yf they will ha- ue diuorce to be their conforzte.

Secondly / No man ought to thynke / that it is lawfull for hym to put a wa- ye his wife for euery cause he lysteth . For whan the Pharisees asked oure Loz be yf a man myght put a waye his wy- fe for euery cause he lysteth . He answer-

Diuorce-
ment is a
medycyne

Diuorce
may not
be made
for euery
cause.

The Chastite state

reth: No/and sayde: Who so putteth a
 waye his wyfe / excepte for the cause of
 fornication/and marieth a nother/brea-
 keth wedloke. &c. Likewyse sayeth he al-
 so. Matth. v. And so sayeth Paul: Vnto
 the married comaunde not I but the Lo-
 de / that the wyfe separate not her selfe
 from the mā. But yf she separate her sel-
 fe/that she take none other/or els be re-
 concyled to her husbāde. Likewyse must
 the husbāde do toward the wyfe. Ther-
 fore is it a vayne opinton to thynke (as
 some do) that they must straght waye
 be diuorced/whan the husbāde can not
 agree with his wyfe / for anye matter
 pertayninge to the house / and so forth
 for all maner of occasiōs they list. They
 shulde rather loke to be at one agayne.
 And yf the one be runne from the other/
 to come agayne together shortly.

**A woman
 maye di-
 uorce him
 selfe.**

Thirdly/though they be perswaded to
 haue latowfull occasiōs of diuorcemēt/
 yet may they not be iudges in their ow-
 ne causes / nor take ought here in hand
 by their owne auctorite / but let theyr
 matter come before their ordinate Jud-
 ge . For no lawe permitteth the here to
 do after thynne owne pleasure/what thou
 thinkest best.

**Judges
 may make
 diuor-
 ce.**

Fourthly/the Judges also may not se-
 parate married folkes immediatly and in
 all the haast / but attempte all maner of
 reconciliacyon/ and differre the diuorce
 whyle ther is hope of amendement and
 bnyte,

Of matrimonye.

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bypte. Agayne / wey the matter wpyth
discretyon and graunte of iudgement /
pōdye this well / that where as are right
occasions of dyuorçe / they ought to laye
no snare vnto the innocēt / nether to per
mytte the vicious persone to haue hys
wilfull purpose.

Fifthly. What the right occasion of The cause
dyuorçe is hath Chyrist mencioned in the ses of dy
gospell / and named whordom or aduon- noyce
trie. With the which no doute / he hath
not excepted lyke and greater occasiōs /
but vnderstood and comprehended them
therin. For the holy Apostle also dyd lea
ue infydelyte as an occasion of diuorçe
.1. Cor. viij. Manifest it is also / that wed
loke was partely instituted for the esche
wpyng of aduourtye. Wherfore when
the gyltye partye is dyuorced / the vngil
ty is at lybertye to marye agayne / yf he
or she can not lyue sole / accordyng to
Paul. Yf thou cannest not be chaste / ma
rye / for better it is to marye / then to bue
ne in concupiscence.

Moreover the faythfull and vertuous
Emperours / as holy Constantine / Theo
dosius / Valentinus / Anastasius and Ju
stinian decreed other thinges also to be
lawfull occasions of diuorçe / as murthure
poysonyng / and such lyke as it is euy
dent in Cod. Lib. v. Tit. xviij. de repudijs
et. Every reasonable man then conside
re that God dyd ordeyne wedlok for the ho
neste and welth of man / and not for his
name

The Christen state

name & destruction. They therfore that in no case wyl helpe the oppressed person/nor in anye wyse permytte diuorce to be made/do euen as the Pharisees whych by reason of the commandement of the Sabbath after the letter / suffered men to be destroyed and perished.

The vn-
gyltpe
may ma-
rye after
the dy-
uorcc:

Sixtely. The papistes haue forbydden the innocent and vngiltpe parte to marye after the diuorcc made. Whych yet was nothinge els but euen violently to cast a snare about poore peoples neckes / and to drawe them vnto vyce & synne. For the diuorced coulde not refrayne/and mary they were not permitted/therfore with violence were they forced vnto whoredome. But Paul sayeth otherwise: Better is it to mary / then to burne / & God ordeyned wedlok for the auoydynge of whoredome.

As touchinge the person that committed the offence / to the diuorcc / he was punished with death / what nede we then to reason for the mariage of the vngiltpe? Therfore where as some obiecte Pauls wordes sayeng. The woman is bound to the law / so long as her husbande lyueth: but whan her husband dyeth / she is fre to mary vnto whom she will / onely that it be done in the Lord. It hurteth not oure purpose: for wher as the aduourter doth yet lyue / it is agaynst Gods commaundement / which hath condemned him to death already / therfore
in such

In such a case the faithfull esteemeth him
but dead/though (chozowe the negligen
ce and suffraunce of the worlde) he be yet
aloue. It is no reason that such suffraun
ce shulde debarre the vngiltye from his
freedome and right/seeing the iudges do
not iustyce.

Thus much thought I with fewe
wordes to speke concerninge dyuorce.
And here withal do I hartely exhorre all
faithfull married folkes/ that they Chri
stenly and louingly / agree amonge the
selues and so lyue/ that they nede no di
uorcement. Therfore must they hartely
call vpon God / that he will haue mercy
vpon them / and graunt grace vnto them
(and all such as are married) may ly
ue well and vertuously to
gether. Amen.

The table.

**A table wherby thou shalt fynde / in
what leafe euery chapter beginneth / what
is contayned in the same chapter / and al
so all other principall thinges contay-
ned in this booke.**

The first Chapter.

**Who instituted wedlok / where & whā /
for what ende. &c. in the fourth leafe.**

**The creacion of the woman oz of man. b
Adam and Eue were married. b**

**The occasions of loue and consent into
marriage. bj**

The knot and couenaunt in marriage. bj

The.ij. Chapter.

Wedlok what it is. bij

The.iiij. Chapter.

**Contayninge the declaracion of wed-
lok. biiij**

**Nomā may separate that god coupleth.
ix.**

The.iiij. Chapter.

**The iust couplinge together of mā and
wyfe. x**

Religion & fayth must be considzed. x

The.v. Chapter.

**Childzen must haue the consent of theyr
parentes oz els the marriage is not right
xiij.**

**Childzen must honour theyr parentes.
xiiij.**

**Childzē may not botwe nor prompse wit-
hout theyr parentes consent. xiiij**

ayensta-

The table.

Men stealers and women stealers: xliij
Themistocles despyed a wise wyfe rather then a riche. xbj.

The. vj. Chapter.

The parentes may not compell thep2 childzen to marpe agaynst their will no2 befoze their iust tyme. xbj

The. vij. Chapter.

Contayneth degrees fozboden to marpe. xbj

The. viij. Chapter.

Whether these degrees were onely fozboden the Jewes and not vs and all other. xliij

These degrees haue euer bene fozboden xliij

Punishment foz them that marpe with in the fozboden degrees. xliij

The abrogacion of moyses lawe. xxb

The. ix. Chapter.

Of the iust consent of bothe the partyes into wedlok/and how mariage ought to be fre and not compelled xxbj

The consent what it is. xxbj

The will of mariage cometh of God. xxbij

The inordinate affection of yong folkes xxbij

The inordinate affection of parentes. xxix

The. x. Chapter.

Wherfoze wedlok shuld be contracted. xliij

To

The table.

To bring forth children and to a boye
de whoredom. xxix

The worke of wedlok is no synne. xxx

Deflowring of virgins. xxxi

Measure and shamefastnes. xxxii

To a boye solennesse of lyminge/to helpe
and counfort one a nother. xxxiii

The.xi. Chapter.

The ende / frute and commendacion of
wedlok . How blessed and honorable
it is. xxxiiii

The operacion & ende of wedlok. xxxv

Wedlok is holy and honorable. xxxvi

The.xii. Chapter.

How shamefull and abhominable who
redom is. xxxvii

Whoredom defyleth the members of
Christ which ar thyn ostone body. xxxviii

Whoredom robbeth God of his owne.
xxxix

Whoredom defyleth the temple of god.
xl

Whoredom putteth men out of heuen.
xli

Whoredom spoyleth man of his hono
r by body and goods. xlii

Whoremongers haue no rest. xliiii

The.xiii. Chapter.

How it is agaynst saynt Pauls doctry
ne to maynteyne the stetes / & what
dyspleases cometh throtoge haunteyn
ge of the same. xliiii. and xliii

The stetes maketh many beggers. xliii

Whoredom/wanton counsaile. xliii

The

The table.

The.xiiij. Chapter.

Conceynerth how shamefull a thyng adu-
nourtye is / and how it hath of olde
tyme ben punyshed. xli

How God plaged aduourtye before the
lawe wyrtten. xli

The punishment of aduourtye in the la-
we of God. xlii

How aduourtye was punyshed amonge
the Iewen. xlii

Howe the lepreanes/locrences and ger-
mans punyshed it. xlii

Howe the Romans punyshed aduourtye.
xliii

The lawes emperiall punyche it. xliii

Why aduourtye was so sore punyshed.
xliii

Aduourtye compared with thefte. xliii

Aduourtye alienate heretages. xliii

The defence that aduourters vse.
xliii

Aduourtye punyshed with dethe. xliii

The aduourtye of David was not puni-
shed with dethe. xliii.and xliii

The aduourtesse brought before Christ
why she was not coned to dethe. xliii

Repentaunce. xliii.and xliii

The.xv. Chapter.

Howe one shuld chuse him an apte ho-
nest and vertuose mate. xliii

Ther lyeth grete waight in the chosing
of thy mate what the chosing is. xliii

The maner of ryches in man or of man
xliii

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Language and the feare of God.	l
Reputation/raiment/cōpanye/the bryn- ging vp of childzen.	l
Foreward toucheth qualites of the myn- de.	li
The despyllinge of Gods worde.	li
Unchamefastnes/Lying/Wyde/the ry- ches of the bodye.	li
Betwpe/Tēporall ryches / Nobilitie.	lii
Wynninge and occupienge.	lii
The effecte of the election.	liii
Prayer.	liii
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Truthe in contracting of mariage.	lii
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The comodities that come of that ordi- nance.	lii
The abuse at weddinges.	li
Synne and excelle committed at wed- dinges.	li
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The.xviiij.Chapter.

Of the first cohabitation.	li
Daungere in the first cohabitation.	li
How they must behaue them selues at the first.	li
The detwile of the married one to the o- ther.	liii
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The table.

The detourpe and obedience of wyues.

lxiiiij

The husband is the head of the wyfe.

lxiiiij

How he is the heade.

lxb

How the wyues must obey and behaue
them selues.

lxb

The detourpe and loue of husbandes.

lxbj

How men shuld loue their wyues.

lxbj

How holy a thing loue matrimoniall is

lxbj

A man must loue his wyfe as his owne
body.

lxbij

The. lxbij. Chapter.

How the loue/ faithfulness / and detourpe
of the maryed persons must be kept.

lxbij

One maye not cast another in the tethe.

lxbij

Obsequiousnes and felawship.

lxbij

Humanite and gentlenes/ kepe no secre
te grudge.

lxbij

Children are the pledges of loue.

lxbij

To be frutefull/ was ones the blessinge
of God.

lxbij

Children are womens Jewels.

lxbij

Stepchildren and stepmothers.

lxbij

Trowth and faith muste be kept & clea
lynnes.

lxbij

Good conuersacion/ auoyding gelousye

lxbij

Boasting or praysing of wyues or hus
bandes.

lxbij

How ye shuld behaue you towards your
seruants.

lxbij

The table.

Seruauntes.

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Of conuenient care and iust keepinge of
the house. lxxb

Ordinate care for our lpyngge. lxxbj

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Comon sentences for the keepinge of the
house. lxxbii

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bulation is fyre and salte. lxxc

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How children shuld be well brought vp
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Correction betwe and discrete. lxxxiij

The. xxii. Chapter.

Children must be set to that science and
craft where vnto they be most apte.
lxxxiij

Why men not set not their children to
scole as theych / as they were wont.
lxxxiij

Trauellling among strangers. lxxxb

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Of ponge womens apparell. lxxxb

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shely

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kepte.**

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lxxviii

No man may diuorice him selfe.

xc

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xc

**The vngilty partye maye mary after
the diuorice.**

xc

Anno incarnationis Christi. M. D.

XLIII. Tertio die Januarij.